THE

MISSIONARY HERALD.

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Calls from China.

OUR letters from North China show that there has been a gradual opening of the fields in which our missionaries have labored. But letters are too slow for these times, and Dr. Arthur H. Smith has sent a cable despatch, saying that "Lin-Ching and Pao-ting-fu want men now." This, of course, includes Pang-Chuang, the station between Lin-Ching and Pao-ting-fu. On June 10 another cable message reported that Tientsin, Kalgan, and Peking call for further help. Just what the pressure is at this moment we cannot tell, but that such men as Dr. Arthur Smith and his associates send these messages gives fullest assurance that the way is open for the reëstablishment of the work, which has not been destroyed though cruelly set back. In each of these places there is something more than a nucleus of a church, and it is manifest that our missionaries are regarded by the Chinese with an amount of favor which has not always been manifest heretofore.

Mail Lost.

WE have learned that the mail for China and Japan which left Boston April 5 was, through an accident to the train as it passed through Nevada, destroyed by fire and some remittances to our missions were lost, but being in the form of drafts they can be duplicated. Correspondents of missionaries in China and Japan will take note of the possible loss of their letters.

The Missionary Conference at Silver Bay.

THE Council of the Forward Movement for Foreign Missions, under the care of Mr. Luther D. Wishard, of which our previous numbers have given repeated notice, will commence at Silver Bay on July 6. The arrangements are progressing favorably, and delegates are already appointed from thirteen states, with assurances from a number of other states that delegates are coming. Further plans have been made for the accommodation of guests, and there will probably be room for all who apply. The rates at the hotel are very low, and through the courtesy of Mr. Paine the same rates will be continued to delegates and their friends and families after the Council has closed until the end of July. No more delightful place for summer rest can be found than at this point on Lake George, and surely none at so low a cost. We anticipate a large attendance and a most profitable occasion to all who avail themselves of this special opportunity. Applications should be addressed to Benjamin C. Marsh, 287 Fourth Ave., New York.

Conditional Donations.

With much gratification we can report the great success of the Board's plan of receiving "Conditional Donations," and that the number who have accepted the terms is large and constantly growing. In accordance with this plan when gifts are received, the Board pledges itself to pay the donors during their lives the equivalent of a reasonable rate of interest upon the sum given. No security could be better. The donors are relieved from anxiety and care, receiving semi-annually quite as much as they could secure in any ordinary investment, and eventually the whole sum, without cost or peril of any kind, becomes at once available for the blessed work of preaching the gospel of Christ among those who have not heard of him. The plan is highly commended by business men as well as by the friends of missions. Correspondence as to the details will be welcomed by the treasurer of the Board, Frank H. Wiggin, Esq.

The Indemnity from Turkey.

Statements have appeared in the public press that the indemnity due from Turkey for losses of property sustained by our missions in that country has been paid. While we have good reason to expect such payment in the near future, we are obliged to say as we go to press that as yet no money has been received by our treasurer. Were it not for numberless disappointments in this matter we should speak more confidently as to our expectations.

How They Died.

Among the Notes from the Wide Field, to which we give an unusual amount of space this month, will be found a clear and thrilling account of the martyrdom of the missionaries at Tai-yuen-fu, Shansi, given by a native Christian who was an eye-witness of the sorrowful yet heroic scene in which forty-five foreigners laid down their lives with a calmness and fortitude which astonished their enemies. Of this story the venerable Dr. Henry Blodget, now at Bridgeport, Conn., writes: "Does not an easy-going, pleasure-loving age demand this tonic?" Wonderful grace was given these martyrs.

The "Hiram Bingham."

"How much is a share in the *Hiram Bingham* worth?" was a question which the British Commissioner in the Gilbert Islands put to Mr. Walkup the last time the little missionary vessel visited Apaiang. In answer, Mr. Walkup says that during the year the little vessel, with its gasolene engine, has visited twenty-six different islands, traveling 19,964 miles, 1,062 of them by use of the engine. He has been during this period 101 days at sea. He has carried supplies not only to the Gilberts but into the Marshall group, and has made 113 visits at the different islands. It is nine years since the *Hiram Bingham* has been afloat, and during these years she has been 871 days at sea, sailing about 63,000 miles, and, better than all, says Mr. Walkup, "the vessel has given me 1,292 days of home life among the islands." When we remember what these missionary visits mean to the islanders, who can put an estimate upon the worth of a share in the *Hiram Bingham?* We know of no stock that pays better dividends.

Financial.

THE following is the report of the receipts of the treasury for the month of May and the corresponding month last year, as well as for the nine months of the financial year. It is not such a story as we would like to tell. It will not be read cheerfully by the missionaries on the field, who are watching anxiously for reënforcements of men and for the replenishing of their inadequate supplies. It is not such a story as *might* be told if Christians at home considered the needs of the work and rightly measured their obligations to Him who has bidden us give the gospel to every creature. The summer months are upon us, which are not regarded as favoring increased contributions, and we cannot help looking upon the outcome of our financial year with grave anxiety. But there is time for many victories before August 31. Some English friends have a motto which we commend to our readers: "Ask the Lord, and tell his people." Are we interceding with God as we should in behalf of his treasury? For the treasury is his and not ours. Yet it is ours to fill it with gifts from what he has given us. Please ponder the following statement: —

	May, 1900.	May, 1901.
Donations	$37,614.04	$34,729.32
Donations for the debt	65.00	
Legacies	3,022.25	7,875.75
	$40,701.29	$42,605.07
	9 mos., 1900.	9 mos., 1901.
Donations	$383,199.01	$348,880.28
Donations for the debt	699.08	884.00
Legacies	88,412.30	97,879.80
	$472,310.39	$447,644.08

Decrease in donations for nine months, $34,318.73; increase for the debt, $184.92; increase in legacies, $9,467.50; net decrease, $24,666.31.

The Deputation to India.

LETTERS have been received from Secretary Barton, written on the Mediterranean steamer and mailed at Port Said, May 22, as the vessel was about to sail for Ceylon. It was expected that the vessel would reach Colombo June 5, and by the time this paragraph reaches the eyes of our readers the deputation will be engaged in their investigations of the work in the Jaffna peninsula. Dr. Barton reports a most cordial reception given the deputation in England by the officials of the London, the Church Missionary, and the Wesleyan Missionary Societies. Many helpful conferences were held at which questions of common interest in the prosecution of the work in India and Ceylon were considered. Dr. Barton made one of the principal addresses at the anniversary of the London Missionary Society in Exeter Hall, and our deputation was enthusiastically received. It is very manifest that these great Boards which are working for the evangelization of India are drawing closer and closer together, giving promise of more rapid advance in the future.

LET no one overlook the letters from the North China Mission on subsequent pages, one from Dr. Sheffield, and another from Mr. Wilder. The stories they tell are altogether unique. Dr. Sheffield reports the funeral services held at Pao-ting-fu over the remains of the foreign and native Christians who were martyred in that city, and Mr. Wilder tells of similar services held in five villages in the vicinity of Tung-cho, though at these villages no foreign missionaries were slain. Mr. Wilder well says that "never before were so many Christian martyrs buried, with Christian ceremonies, entirely at the expense of those who had killed them, and in the presence, doubtless, of many who had, to say the least, sympathized with their murderers." These services were something more than a mere show, they were a recognition on the part of Chinese officials and people that these Christians were wickedly murdered, that they deserved honor instead of death, and that respect should be shown to their remains. Such services would have been impressive in any country, but they were profoundly so among the Chinese, for they were in accordance with their notions of honoring the worthy dead.

Burial of Chinese Martyrs.

THE Woman's Board of the Interior has just issued a handsome pamphlet of forty-four pages, prepared by Mrs. Arthur H. Smith of China, giving the story of Mr. Fei Chi Hao, a young man twenty-two years of age, a graduate of our Tung-cho college, and who was with the missionaries as a teacher both at Taiku and Fencho-fu, in Shansi. Mrs. Smith took down the narrative from Mr. Fei's own lips. When our missionaries in Shansi were shut up at their stations Mr. Fei had repeated conferences with them in view of their common perils. They urged him to flee and save his life, as he could do them no good. This he attempted more than once, but falling among those who urged him to recant he returned to his Christian friends, saying, "My mind is made up. I will die rather than recant." Some of the interviews which he records with our missionaries before their martyrdom are most affecting. After the end came, Mr. Fei undertook on foot the long journey from Shansi, first to Pao-ting-fu and then to Tientsin. The journey was not only difficult but perilous. When he arrived with our friends at Tientsin he was ragged and forlorn, so that some of them were moved to tears at the sight of him. He then went to find his kindred and his missionary friends at Tung-cho and Peking. We cannot epitomize this part of the story. It is one that should be read from beginning to end. It will increase the reader's faith in the power of the gospel and in the character of the Chinese.

Mr. Fei's True Story.

Do not miss the report of the jubilee at Esidumbini in our Zulu Mission, to be found among the Letters from the Missions. It furnishes a beautiful illustration of the abiding influence of missionary character and worth long after the workers have passed from earth. Rev. Josiah Tyler's Forty Years among the Zulus seemed to be fruitful before the good man ended his life among them, but the larger fruit appears after he has gone to his great reward.

A Missionary Jubilee.

The Y. M. C. A. Jubilee.

We go to press with this issue while the Jubilee celebration of the Young Men's Christian Association Movement in America is in progress in the city of Boston. Large numbers of men, some of them no longer young in years but having the spirit of immortal youth, have assembled to recount what God has done for them and by them through the agency of these associations. The story of the growth of the institution during these fifty years is very remarkable. In place of two organizations in America a half century ago, having less than a hundred members, there are now nearly fifteen hundred associations, with a membership of over a quarter of a million. The special field for their work is, of course, the cities where young men gather who need such help as cannot be secured elsewhere to guard them against the temptations of city life and to build them up physically, socially, morally, intellectually, and spiritually. No statistics can adequately present the amount of good accomplished by these organizations in the moral and religious development of young men. In many of our foreign missionary fields the Y. M. C. A. has proved itself a most helpful organization in uniting Christians of different names in common efforts on evangelical lines, and especially for the student class. In most countries recently evangelized, the Christian Endeavor Society meets the needs of younger Christians, but in the principal cities of China, Japan, and India the Y. M. C. A. is rendering excellent service in binding together Christian young men, providing for them what they specially need, and giving them the courage and enthusiasm which come from being in league with others all round the world who are in the prime of life and are engaged in efforts to help one another and to "make Jesus King." We bid Godspeed to the Young Men's Christian Association as it enters upon the second half century of its existence.

History of the Boxer Uprising.

The public will look forward with interest to the publication of a volume, which Dr. Arthur H. Smith has in preparation, entitled "The Convulsion in China at the End of the Century." The explosion in China last year was one of the most extraordinary events in history in its suddenness, its extent, its violence, and in its far-reaching results. It is fortunate that such a man as Dr. Smith, whose two previous volumes relating to China have given him a world-wide fame, should have been on the ground to note the very beginnings of the uprising and to pass through the most exciting scenes prior and subsequent to, as well as during, the siege of Peking, and that he has remained to gather up the facts in a most careful way, thus to make a connected and authoritative history of this most memorable year. We understand that the volume is to be issued in the early autumn by the Fleming H. Revell Co.

Bombay.

The city of Bombay has suffered sadly from the ravages of the plague during the past five years, so that the recent census gives its population as about 30,000 less than its population ten years ago. It is now stated as 770,000. It is said that the total mortality of the last five years in that city alone has been about 200,000.

No Magic in Martyrdoms.

On every hand we hear quoted in these days the old proverb, "The blood of the martyrs is the seed of the church." This is an accepted truth, but is there not danger that the reiteration of the phrase may dull our sense of responsibility in making the proverb true? There is no magic in blood shed by Christ's followers. Why is it that the sacrifice of lives for Christ's sake has been followed in all generations by great advances in his kingdom? This has not been the case, certainly, when deeds of violence have frightened Christians into a suspension of their activities. We cannot expect results where martyrs have died except as those who continue in life have their energies and zeal quickened. Fruits have followed martyrdoms because Christian heroism has been aroused. Examples of faithfulness unto death have stimulated to redoubled efforts, and Christ's servants have taken advantage of the new convictions formed in the hearts of their enemies who have witnessed the constancy and devotion of his servants. Are the martyrdoms in China and the stories of the heroism of our missionaries and the native converts moving the hearts of Christians so that with redoubled energy they are consecrating themselves to the grand enterprise of winning China to her rightful King? Unless this is so, we need not look for special fruit on the soil which is yet wet with the blood of our martyrs.

Wonderful Constancy.

In a letter written in March last by Rev. Mr. Stonehouse, of the London Missionary Society, who was killed by robbers near Peking, he speaks of the wonderful constancy and courage of the native Christians. This testimony coming from one so soon to be himself a martyr is very striking. He wrote: "The cheerfulness and the confidence of the converts excel that of the missionary. There are father, mother, brothers, sisters slain, houses burnt or pulled down, all their worldly possessions taken from them, yet never a word of complaint. I have not heard one murmur. They grieve over the loss of loved ones, yet are hearty and enthusiastic in the services. They mean, I think, God helping them, to make the Church of Christ more glorious than before. Our martyrs stand parallel with those of the early Church. Those that remain are true to Christ. They don't know much doctrine, and some churches at home might think them heterodox: but they know Jesus, and no evil has yet arisen to drive them from him. Thank God for the Church in China, and pray earnestly that the perils which still beset her may be overcome, and that she may rise fair and stately, a joy of God on earth."

Only Christianity Good Enough.

The man who admits that Hinduism, for example, is a man-made religion, and that its gods are no gods, and who at the same time says that it is a good enough religion for India, shows clearly that the religion he professes has not done much for him. It has not made him a lover of truth, and a believer in righteousness, and a hater of falsehood. Moreover, it shows that he has not been delivered from a pride which sets him above his fellow-sinners in India, as if he needed something better than what they need.

Martyrdoms in New Guinea.

THE whole missionary world has been stirred deeply by the tidings of the death of Rev. James Chalmers, of New Guinea, with his associate, Rev. Oliver Tomkins, and ten native assistants, who, while attempting to quell a tribal fight on the Fly River, were martyred and their bodies probably eaten. Mr. Chalmers, called by the Pacific Islanders "Tamate," has been for years one of the most famous and beloved of British missionaries. A man of stalwart form, of unbounded enthusiasm in his chosen work, he went thirty-five years ago to Raratonga, and after ten years of service on that island he took the lead with Dr. Lawes in missionary operations in New Guinea. It was his joy to go among the fierce tribes along the southern coast of that vast island, extending nearly 1,000 miles, preaching the gospel of peace, and establishing stations in charge of native teachers. A most blessed work has been accomplished already, with great promise of future rapid growth. Mr. Chalmers has had numerous remarkable escapes from the club of the savage, but with indomitable zeal he has pursued his work until the London Missionary Society has come to regard New Guinea as a most promising field of labor. With him has fallen a young missionary only two years in service, Mr. Tomkins, who bid fair to be a true successor to Mr. Chalmers. The English religious world has long known of Mr. Chalmers as one of the most thrilling speakers upon missionary themes, and his death awakens the deepest lamentation. A letter has been received, written by him, dated British New Guinea, March 9, which must have been one of the last written before the massacre. In this letter he speaks of the need of a flat-bottomed vessel in order to undertake the work on the Fly River properly, and he says: "The work has got ahead of us and we must try to get abreast." But he also adds something which seems almost prophetic of his end which was near. "Time," he says, "shortens, and I have much to do. How grand it would be to sit down in the midst of work and just hear Him say, 'Your part finished; come.'" That voice he was soon to hear. Our hearty sympathies go out to the London Missionary Society in this sad loss they have sustained.

Slain for the Word of God.

THE fullest report we have seen as to the number of Protestant missionaries who lost their lives in connection with the Boxer uprising is in the *Chinese Recorder*, which gives the number as 134, beside fifty-two children, making a total of 186. Of the adult missionaries slain or dying from injuries, the China Inland Mission lost fifty-eight, the Christian Alliance, twenty-one; the American Board, thirteen; the English Baptist Missionary Society, thirteen; the American Presbyterians, five; and the other societies, twenty-four. By nationalities these missionaries are divided as follows: British, seventy; Swedish, forty; U. S. A., twenty-four.

New Sketches.

THE American Board has recently issued two new sketches of our missions, each of twenty pages — one of European Turkey and the other of Mexico. They present in brief form the history of these missions, bringing the statements up to date.

A Need in Mexico.

THE new Training School of our Mexican Mission, which was at El Paso, on its transference to Guadalajara takes the name of Colegio Internacional. Guadalajara is a city of 125,000 inhabitants and is called the literary center of Mexico, being the principal town in the state of Jalisco, having a population of over a million. The institution was opened March 13, and Mr. Wright reports that applications for admission are being constantly received, so that success seems assured if the institution can be properly equipped. There is great need of buildings that would cost about $8,000. There are few places where evangelical Christian education can be carried on so effectively and at so small a cost. Mr. Wright incidentally mentions the need of a good typewriter for the commercial department of the school.

American Soldiers in China.

IN Mr. Wilder's report of the funeral services of the martyrs around Tung-cho, he says that their escort consisted of American soldiers who bore themselves in a perfectly courteous and helpful way, and Mr. Wilder adds: "This is much to say in these days out here, though it is the regular thing for our men; they have not disgraced us in the eyes of the heathen as have the soldiers of every other nation except England and Australia."

A Further Endorsement.

THERE is little need of further testimony as to the wisdom and uprightness of Dr. Ament and his associates in their collection of indemnities in China, yet we cannot forbear quoting from a recent letter of Dr. Sheffield, of Peking, who says: "Intelligent officials and leading men of the villages realized that restitution, as far as possible, to those who had been so deeply wronged was the line of possible restoration of conditions to order and gradual good feeling. Dr. Ament went without military escort and accomplished his work not only to the satisfaction of the Christians, but, even more, to that of officials and villagers. No one has left a better name among the people, or done more to prepare the way for beginning again direct mission work; no one has done so much!"

Touched by Kindness.

THE Chinese around Peking are filled with wonder at the kindness shown them by the missionaries. Sixteen Boxer boys, captured in a skirmish by the British, were brought into Peking and their captors did not know what to do with them. The missionaries of our American Board kept them until they could be returned to their homes. Their parents had given them up for dead, and when news was received of their whereabouts these parents came with joy to take them home; but they said frankly that they could not understand it, admitting that they would have done the very opposite to Christian children had they fallen into their hands.

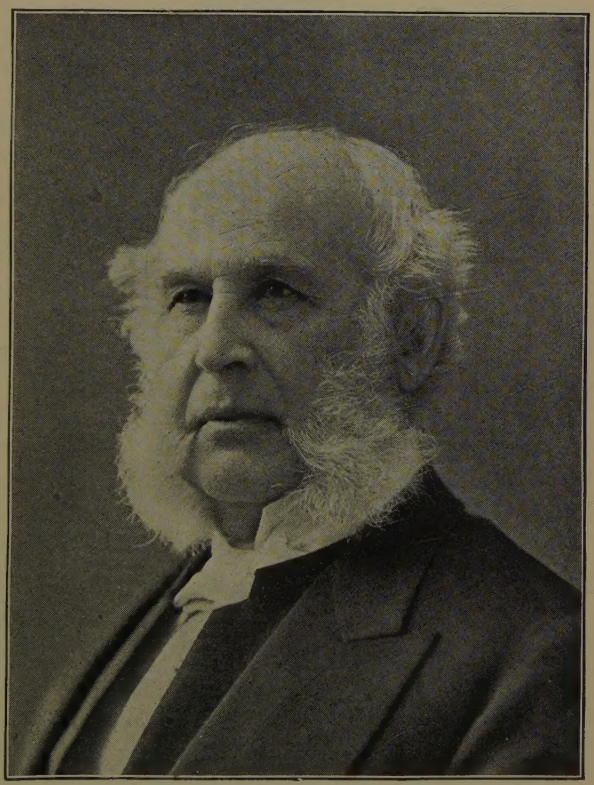
Christian Schools.

EUGENE STOCK, the eminent historian of missions, has said, "It is a simple matter of historical fact that more converts from Hinduism have been gathered into the Christian church through the influence, direct or indirect, of schools than by any other one instrumentality."

REV. EDWIN B. WEBB, D.D.

In the year 1876, at the annual meeting of the American Board in Hartford, Conn., three new men were chosen upon the Prudential Committee, Edwin B. Webb, D.D., Charles C. Burr, Esq., and Elbridge Torrey, Esq. After twenty-four years of service upon the Committee, Dr. Webb and Mr. Burr, both within the past year, have ended their earthly service, Mr. Burr in September last, and Dr. Webb on Monday, May 20.

Dr. Webb was elected a Corporate Member of the Board in 1871. He was then in the prime of his life, and the Shawmut church, of which he was the beloved pastor, was in the full tide of successful work in a prominent and growing section of the city of Boston. Previous to this he had been pastor for ten years at Augusta, Me., and he brought with him a reputation as an able preacher and a wise and spiritually-minded pastor. For twenty-five years he served in the pastorate at Boston, having a commanding influence not only in his own parish but in the city and Commonwealth where he lived. It is not for us to speak of this part of Dr. Webb's life and labors: the secular and religious papers have done this. It is for us to refer to his service to the cause of missions.



EDWIN B. WEBB, D.D.

As we have already said, it was when the cares of an engrossing pastorate were pressing upon him that he came upon the board of direction in foreign missionary work. He was also at this time upon the directorate of the Massachusetts Home Missionary Society, having also close relations with the National Society of which he was Vice-President. It was no slight service which in these relations he was called upon to render. The tax upon time and strength was constant and must have been wearying, but Dr. Webb never flinched. He was a most faithful attendant upon the weekly meetings of the

Prudential Committee, bringing to its councils freshness and enthusiasm, a clear head, and a warm heart. His contact with mission work broadened his vision and fired his soul. Profoundly evangelical in his theology, he was always at his best when preaching of the gospel of Christ as adapted to the needs of men wherever found. This theme was ever most prominent during his pastorate, and when, fifteen years since, he took the step which is sometimes termed "giving up the active ministry," he became yet more conspicuously a missionary minister. He prepared new discourses and offered his services freely, which were everywhere most welcome. to churches where he might present the cause of missions.

On the retirement of Rev. Dr. A. C. Thompson from the Prudential Committee in 1893, Dr. Webb was made its chairman. In this position he served the cause, if possible, with increased devotion, studying the interests of the Board with unflagging patience and zeal. It cost him a pang, several months since, to withdraw from his official connection with the Committee, but failing health and inability to attend its meetings constrained him to take the step, to the deep regret of all his associates. Yet his interest in the cause did not flag in the least. Bearing with greatest fortitude excruciating pain for long months, he never failed when any officer of the Board came to his bedside to inquire first of all and eagerly, as to the progress of the work, both at home and abroad. The missionaries were dear to him, and he thought and prayed for them with all the ardor of his soul.

It is not given to every minister to have the graces of manner, the power of utterance, the magnetic influence, or the mental ability of Dr. Webb. But every minister may copy his devotion to Christ, his breadth of vision embracing the world, his faith in the gospel, and his unquenchable zeal for the coming of the Kingdom which shall yet fill the earth, and for which they shall be ready to spend and be spent.

With thanks to God for this beloved brother who was with us so long, but who is not, for God has taken him, we pray for others who shall be like-minded.

THE GREEK WORK IN THE MARSOVAN DISTRICT.

BY REV. C. C. TRACY, D.D., PRESIDENT OF ANATOLIA COLLEGE, MARSOVAN.

THE magnitude of the Greek branch of the work in this section has been made more clear to us of late in three ways: first, by more fresh and reliable information as to the number of Greeks within the boundaries of this field; second, by the intellectual life manifesting itself more and more among them; and third, by the remarkable religious awakening now apparent.

In regard to the first point, it is certain that the Greek population within the limits of the station field is not less than one hundred and fifty thousand, and may be much nearer two hundred thousand, and it should be remembered that this is but a section out of the center of a vast Greek population spread over this and neighboring fields, along the Euxine and inland. A powerful spiritual and intellectual influence exerted in this section affects the whole. A wave raised in the middle of a lake moves out to every shore.

As concerns the second point, we have long noticed the stir of intellectual life among these people, bringing more and more of them into the schools. Evidently this tide is rising higher and higher. There is a new zeal for the establishment of schools where now there are none, and of better schools where they do exist. We find ourselves called upon from far and near to supply teachers, and have not the least doubt that this call will become louder as time goes on. In this respect, the same has been true of the Armenians for some years.

A BISHOP OF THE GREEK CHURCH.

The third, and principal point of interest, is the present spiritual awakening. It may be hardly complimentary to our own faith and life, when we acknowledge that the manifestations which we see take us by surprise. You already know, through our reports, of the bright and encouraging work going on for years in some Greek outstations. I will make the briefest statement concerning new developments. Fatsa is fairly upheaved with fresh spiritual force. No place which they can command is at all adequate to hold the crowds desiring to attend the services. There are now, perhaps, two-score people waiting for an opportunity to unite with the evangelical church there, and they are

coming, coming. The brethren are making great effort to build a house of worship suitable for the purpose. We strongly favor helping them to an extent which will yet leave them with a very heavy load upon their shoulders; nothing but the determination which they have can carry them through, but we shall trust them for the task.

Alacham and Derekeoy, often reported heretofore, continue in their earnest course. There is, not many hours from here, a Greek village of three thousand inhabitants, very stiff, apparently fossilized hitherto, but now strongly awakened to the meaning of the Word of God, and the real spiritual life, through an influence emanating from our institutions at this center. At present, sixty young men in that place, under the influence of those first awakened, are earnestly and constantly studying the Scriptures, the result being a deep conviction of the necessity of spiritual life, as set forth in the gospel. One of the teachers of the Orthodox Greek school has been dismissed on account of his earnestness in this movement, and the spirit of persecution is aroused against these young people seeking after light, a persecution not yet in violent form, but liable at any time to become violent.

Near Herek, three days' journey from here, there is a remarkable movement among the Greek villages, of which there are many in that region. At Iskili twenty households have come out definitely as evangelical, and are working with earnest self-denial for the kingdom of Christ as they now understand it — the kingdom of holiness and love. They are willingly taking burdens upon themselves, and showing a spirit that leads to the expectation of large results in extension of spiritual influence.

These are specimens of what is going on in the Greek field about us. Just over the boundary of our field, there is a yet more remarkable awakening in a large Greek community, in connection with which about two hundred people have suddenly come out as evangelical. The appearances indicate a great movement in this direction. From many sources rises the cry, "We are tired of dead forms and ceremonies, and hungry for the word of life."

In the meantime, we are most happy to report a condition of much earnest thought, and a decided rise of spirituality among the students in the college. To all appearance, a considerable number of them have, of late, definitely chosen Christ as their Master and Lord. Besides the regular weekly prayer meetings, which are warm and full of interest, there are many groups of young men meeting together daily, in a very private manner, for a sort of family prayer. I doubt whether I have ever before seen religious feeling more warm than it is now in the college. The same thing is true of the Girls' School. There is something of the same awakening in some outstations not mentioned above. The Armenian brethren, as well as the Greeks, show gratifying signs of constant and growing spiritual life.

In the Name of God, Amen!

THIS was the solemn phrase commonly prefixed in former years to what was called "The last will and testament," of those who, in anticipation of death, would make disposition of their earthly possessions. It was an eminently suitable phrase for such a purpose. It not merely calls God to witness to the solemnity of the transaction, but it seems to take God into the consideration of the distribution to be made of one's property. He is properly recognized as having rights in this property, and as having something to say as to what shall be done with it.

In the first place, he gave the abilities to acquire the property. Some men have no gift for acquisition; they have neither the skill nor foresight to enable them to make and execute plans for gain. They toil diligently, and perhaps hopefully, but they miss the mark and have to struggle to live, if not to keep from grinding poverty. When the end comes for them they have little or nothing to distribute. But to those who have wealth to dispose of, be it much or little as they may regard it, God has given the skill and the favoring opportunity to make this gain. If his hand had not prospered them they would have been as poor as the poorest. They are, therefore, indebted to him for the possession of that which they are to dispose of, and this indebtedness should be recognized, and in His Name should the testament be drawn.

But there is a point beyond this. A man who has received under the eye of a successful financier a training which makes him successful when he sets up for himself, while grateful therefor, is under no obligation to hold his property at the disposal of him who gave him the training. But the relation of men to God is different from this. They are not independent owners, but stewards. What have we that we have not received? And what we have thus received belongs not to us, save as the donor graciously permits us to use it as we will. Yet if any man should give his friend a fortune, indicating at the time that he desires it to be used in a certain way, his wish, in the thought of every high minded person, would constitute an obligation as to its use. The recipient cannot honorably disregard the objects which the donor had chiefly in view, devoting to his own personal or family interests what he has received. His disposition of that property should be in consonance with the purpose of him who gave it. God's bounties to us men should be held and disposed of in constant remembrance of the fact that God's great purpose in this world is the bringing in of his Kingdom, and that for the accomplishment of this end he has given to men their possessions. As stewards of his bounty, therefore, we must devote to this object as much as possible of what he has entrusted to us. There is a sacredness, everywhere recognized, in "trust funds." A Christian's possessions are all trust funds, and God who gave them waits to see whether the trustees whom he has appointed will fulfill the trust reposed in them by using what he has committed to them for the great purpose he has chiefly in mind. In the name of God, therefore, should one's will be drawn.

And there is another point for consideration. When a Christian is making his last testament he is anticipating the hour of his departure from earth and meeting face to face his divine Redeemer. It is through the grace of this Redeemer that he looks for pardon and eternal blessedness. He owes everything to the Saviour who came out of heaven to bear the cross for man's sake, and to open a way to an everlasting inheritance. Will not one who is looking for that inheritance, and acknowledges his entire indebtedness to Christ for it, wish ardently, as he is about to enter upon it, to express, not in words only but by some manifest token, his gratitude to his Saviour? "He gave himself for me," the believer will say, "What can I give to Him? I cannot purchase his favor by any offerings for his cause, but he has put something into my hands which he allows me to dispose of as I will, and I have the blessed privilege of making a gift for his Kingdom and thus testifying to my adoring gratitude to him."

The last thought of Jesus Christ as he left the earth in sight of his disciples was concerning his Kingdom and its coming over all the world. Whoever by his last will and testament makes provision, as far as he is able, for the accomplishment of this same great end, in so doing enters into sympathy and vital union with Christ, and may know when he leaves the earth that his own final utterance among men is at one with the last command of his ascending Lord.

In the Name of God, Amen!

LETTERS FROM THE MISSIONS.

Micronesian Mission.

THE GILBERT ISLANDS.

MR. WALKUP, in sending his report for 1900, speaks of his visits at fifty-four stations or outstations, at many of them several times. He gives many items of encouragement, though in some places there are serious drawbacks. Throughout the Gilbert group there have been abundant rains, so that large crops of food and cocoanuts have been secured. The trading vessels find good profits and the people are able to buy clothing and books if they are so disposed. Mr. Walkup gives an account of the plans of the British Resident Commissioner in the Gilberts, by which he puts all the people at work, including the boys and girls who are nearly grown, leaving free to attend the mission schools only the children under twelve or fourteen years of age. While the Commissioner's plans promote quietness and neatness in the villages, setting the people at work, they are not favorable to the success of the schools. The detailed report of the work at the different islands is too extended for presentation here and we can only summarize what Mr. Walkup says.

Butaritari, which has been one of the most promising of the islands, is now in a backward condition. No one of the three teachers in the principal villages can gather over twenty pupils. Nevertheless, there are twenty-eight faithful Christians scattered in the villages. At two islands, Makin and Kiebu, only four miles from Butaritari, matters are much more encouraging. On Marakei the teachers for a time had a school of over 100, and there are two districts on the island not supplied with teachers. There

are sixty-nine members in the church, four of them being recently received. The congregation averages 180.

At Apaiang, Mr. Tabwia, although not in commission for five years past, has gathered a congregation and built a church. At Tarawa, Rev. Mr. Teraoi has four helpers, and the six schools have about 170 pupils. There is much encouragement on Maiana. Although the Roman Catholics have interfered somewhat, yet the native government has decided against them and has put a bar upon the heathenish dancing, and the people attend Protestant worship. Of Apemama, Mr. Walkup says: —

"The family prayers of the Christians in villages are united, and nearly all the people of the villages attend, and those that have spirit and ability commit the Sabbath school lessons. The people seem hungry for the gospel, and on the Sabbaths when we have been with them as many attend the afternoon services as the forenoon, and a few come ten and twelve miles. We have at least fifty-eight to examine for church membership on our next visit. Heathen worship and customs are prohibited by law now, and even if Robert Louis Stevenson could return, he could not upset our work, as he did ten years ago."

On Aranuka, to which place Mr. Walkup paid three visits, he organized a church of eighteen members. There is only one village, having a population of 214 in all, and nearly three-fourths were present at the sunrise meetings and also in the forenoon and afternoon meetings. Mr. Walkup says: —

"The government house is as clean as a church could be, and a notice is up, forbidding all persons from sleeping, or eating, or spitting, or smoking in it. This native governor (not a chief) has now made a profession, giving up the use of tobacco himself. This is only legitimate fruit of the present laws. A strapping young man of over six feet, but partly paralyzed, came and shook hands and said 'pray for me.' I think they must be having a revival."

On Kuria, connected with Apemama, the public school teacher is a Christian, and Mr. Walkup found some forty present at their evening worship. At Nonouti a change is noticeable and the work of the teachers has been growing. Of Tapituea, amid some discouragements, it can be said that the schools are holding their own. On Barnaba the discovery of large quantities of phosphate of lime has led to a large trade, and the wealth thus acquired has caused many to yield to temptations. At Pleasant Island, which has been for eight years without teachers, Mr. De la Porte found thirty persons who had maintained worship against much opposition. Mr. De la Porte has congregations of from three to four hundred.

Mr. Walkup, in conclusion, says that on only four of the islands are there native pastors, with a fifth under the charge of a Hawaiian. Six other islands should be supplied and then all the islands need to have more pastors.

KUSAIE AND PONAPE.

Letters from both these islands bring good tidings of the progress of the work. Miss Wilson writes from Kusaie, February 2: —

"In many ways this has been a better year in our work than last. The trips on the ocean no doubt did the girls good, as we have had less sickness and the school work has not been broken into as it was then. It is now almost eight years since I first came to Micronesia, and during that time we have only left three girls in their homes in the Gilbert Islands on account of their being unsuitable to become teachers' wives. This, I think, shows that our scholars have not been carelessly chosen. Most of the native teachers seem to be conscientious and use good judgment in this matter.

"On June 17, another of our Gilbert girls, Bereti, was married, and she and

Tabu sailed on the *Hiram Bingham* for the Gilbert Islands. She was one of our most promising scholars and fitted in every way to become a leader of Christian work amongst the women in those islands. Her husband is an exceptionally fine young man and we hope much from them. Four more of our number are engaged, and will soon take their places as teachers' wives and have a part in the glorious work of leading others to love the Saviour whom they follow and serve. Having had no communication with the teachers in the is lands for over a year, we have no way of knowing what progress they have made.

"I will give you one instance to show you the class of girls we have under our charge. Lydia is a sister of the king of Apaiang. She is one who has always had much attention paid to her, and was expected to rule rather than to serve. When the girls come to school they are all treated alike, whether they come from the common people or from the family of a chief. Every one must help bear the burden of the household work. It does me good to see Lydia take hold of the cooking, scrubbing, washing, or anything that falls to her lot to do. Reared in luxury (as luxury goes down here), never expected to do any labor of any kind, yet she takes her share as if it was what she had always been used to, and as if she enjoyed it. Never once during the year has she in word or look intimated to us, or the girls, that she was in any way different from the others. She seems to have endeavored to make the other girls forget that she belongs to a royal family, and would only have them remember that they are sisters in Christ Jesus."

Writing January 31, from Kiti station on Ponape, Miss Foss says: —

"I am glad to report encouraging features in the reopening of the work on Ponape, and of the favorable outlook for the future. Shadows sometimes confront us, but the sunshine never seems very far away. Already several have expressed a desire to be Christians and have given proof of their sincerity. The Kiti king gives promise of help in the future. He intends soon to join the church. The Kiti school numbers over 100, and is in a prosperous condition. Caroline, Henry Nanpei's wife, has charge of the school and is paid twenty marks a month by the German government. Miss Palmer and I teach the older scholars and we find as much to do as if we had the school in charge.

"The German rule in the Carolines is much superior to the Spanish rule. Laws are made and enforced, and the interest and welfare of the natives are considered. The governor goes about among the people without a guard of soldiers, and he is loved and respected by all. A German man-of-war with the governor and Henry Nanpei have just been to Ruk to stop the fighting and settle disturbances there. Through Nanpei's influence, the matter was settled peaceably and the murderers given up. The prisoners, including wives and children, are thirty in number and they have been brought to Ponape to serve out a term. Henry has brought them around to Kiti and they are living two miles from us."

Mexican Mission.

FROM EL FUERTE.

At this station Rev. Mr. Jamison has been laboring in connection with our mission since February last. At the first he found himself beset by many difficulties and inconveniences, but he says: —

"There are Americans who have come into this country to dig for precious metals and some of them undergo many

hardships, and should it be counted a great thing if one should undergo a few inconveniences that precious souls should hear the everlasting gospel? Before Mrs. Jamison came to the field I visited nearly all the different points and in some places I found the field white to the harvest. During the last two or three months I have visited several of the towns again, and there are some four or five places in which I believe the Lord is doing his great work of turning souls from unrighteousness to serve the living God. These places I have been endeavoring to visit as often as possible and hope during this next year, that is after our return from the annual meeting at Guadalajara, to visit them periodically. During these coming summer months it is so very warm here that very little could be done. I am told that the heat during July, August, and the first part of September is almost unendurable. I am sure that if it gets much hotter than it is at present, it must be very oppressive.

"Week before last I rode over the mountains to Batopilas, where I had the pleasure of meeting dear brother Eaton; he had come across the country from Chihuahua. The work in Batopilas seems to be in a prosperous condition. The few days I was there were real days of feasting. There is a simplicity about these native brethren that to me is very attractive. The outlook on this field is very encouraging, and I only long to be so surrendered to the blessed Master that I may make the most of the opportunities."

West Central African Mission.

CHISAMBA AND CIYUKA.

MR. CURRIE reports that the congregations at Chisamba are large and that the Sunday school had an attendance on March 17 of 387. There are now fourteen native Sunday school teachers. Mr. Currie writes: —

"There must have been over four hundred at the service in Ciyuka last Sunday. On my way down to the school I was met by a young man, who said, 'Naña, what will we do? the schoolhouse cannot contain all the people; it is full already and a lot are standing outside.' I sent him to talk with the chief. It was decided to hold the meeting outside, as we had done on Christmas. Seldom has it been my pleasure to attend a meeting in Africa so inspiring and helpful. One of the old men, a native doctor, who at first opposed the work more than any other, is now a regular attendant at the services.

"This man was once very angry with the young people for, as he supposed, trying to cheat him by saying they were learning to read words from paper. One day a boy dropped a leaf out of his book in the old man's village. He picked it up and determined to expose the deceit of the young people. When, however, he had heard five young fellows, including one of our evangelists, read that leaf at different times, he said: 'Well, they are not deceiving. Our children are truly learning to read words from paper.' Then he began to attend the meetings. One Sunday a few weeks ago a woman in his village stayed at home from church to brew beer. When he went home he took a stick and broke one of her pots, and the contents of another he poured about the compound, telling the woman she had enough stupidity without stopping to brew beer when the words of wisdom were being taught.

"On Monday I went over to the village of Matenda and laid out a schoolhouse. There are over fifty attending school at that place just now. Some others seem to be afraid of having their names written on the roll. They are chiefly Valuimbi, living in the district.

We hope their fears will be overcome by time and patient effort. Matenda himself was too long a priest of Kanjundu to be a frank and open Christian so soon, and we do not regard him as a fully converted man; but he has made a very long stride from his old life.

"Since my visit word has come that a half breed Portuguese trader living near Ciyuka sent his brother and a number of slaves to beat the chief Kanjundu and our teachers, and these rascals, finding the young men of the district away, called the chief and teachers out of our house and ill-used them badly. I have sent a protest to the fort. There seems to be a disposition on the part of some of the traders to oppose our work. The temperate habits of our pupils rather retard their profits from the rum trade. It is not pleasant to have their opposition, but perhaps it means more for the good of humanity than their love would mean."

East Central African Mission.

HELPFUL CONVERTS.

MR. BATES, of Mt. Silinda, sends a good report of the bearing of the young men who have been under their training and have gone out, some to the mines and others in other directions where they could find employment. The Mission hopes that a new station can be opened northeast of Mt. Silinda, in Portuguese territory, and much nearer to the plains, which are well populated. But the region can be worked with safety for only about nine months of the year, the Zulus themselves finding it unhealthy during the other three months. Mr. Bates writes: —

"We are receiving very good reports from our older boys who have gone out to work at different mining centers. Some are working in the mines, others in the kitchens and offices, some are working with Government surveyors and two are in jail, not as prisoners, but as guards. They all report the holding of meetings with the natives wherever they go. Some are writing back for hymn books and testaments for those whom they have interested in the Word. In some places they are helped by the whites, in others they are hindered. One boy writes of his great amazement on finding that his employer was a great drunkard; others speak of the interest manifested in their singing and prayer meetings by their employers. The two who are in the jail are holding regular meetings with the prisoners and with all who will come. This is done with the consent, if not the encouragement, of the white man in charge. As the boys have gone to several widely separated centers, they will undoubtedly do much toward enlarging our sphere of influence. This is encouraging, and would be much more so if it did not mean that the larger field would mean the need of a larger force. These boys as they have gone out have met with no missionaries except the Catholics, of whom they said that 'their customs were not ours, and we did not return to their church a second time.'"

Zulu Mission.

JUBILEE OF THE ESIDUMBINI STATION.

MR. TAYLOR, who since joining the Mission in 1899 has been stationed at Esidumbini, gives the following interesting account of the services connected with the Jubilee celebration: —

"It is a commentary on the punctuality of the Zulus that even a fiftieth anniversary should be celebrated a whole year late. It was in 1849 that Rev. Josiah Tyler and Rev. Daniel Lindley stood on the hilltop that shuts off Esi-

dumbini from the ocean, and chose this valley to be their battlefield for the struggle with Satan's forces. But last year the people had not completed the new pulpit, which was to be their lasting memorial of this fiftieth birthday, and they did not feel able to entertain the necessary guests. However, the services were just as good and just as helpful although they were a year late.

"The girls of the church had spent a jolly afternoon sweeping the cement floor, polishing the windowpanes, and trimming with palms and grasses that at home must come from the florists, but here may be had for the picking. The framed photographs of Mr. and Mrs. Tyler hung in their usual place, but were of more than usual interest, since so much of that for which we gathered to thank God was the work of their hands and hearts, and so many of those in the congregation were their spiritual children or grandchildren.

"The services lasted two days, and were opened, after prayer and song, by an address of welcome by the native pastor, Rev. Mvakwendhlu Sivetye. He spoke with fine appreciation of the deep meaning of such a service, not a service of self-congratulation, but of thankfulness to God, and touching on the consecrated service of Mr. Tyler. He read from Isaiah lii: 7: 'How beautiful upon the mountains are the feet of him that bringeth good tidings.' One of the deacons followed, giving a welcome to the homes and hearts of the people, and the missionary in charge spoke a few words for the station.

"Ndabambe, one of the few old, white-haired men who remember Mr. Tyler's coming to this place, told in true native fashion the story of the church from its beginning; of the time when the people ran from the missionary and feared him; how he gradually won his way into their hearts; of the first little company of believers; and then the story of the church through all its changing fortunes. The first session closed with the presentation of the pulpit, the gift of all the people, and of the clock given by the deacons, both to be memorials of this occasion.

MR. AND MRS. TYLER AND MISS HANCE.

"The afternoon session was devoted to personal reminiscences of Mr. Tyler. His daughter, Mrs. Gray, had sent a most interesting letter, which was interpreted into Zulu and read by a young man whom when a boy Mr. Tyler had helped through school. She remembered when wax candles were saved for special occasions in the household, and butter was burned for light on ordinary evenings. There were no rain-water tanks or iron roofs in those days, and all the water had to be carried from the river on the heads of the natives. And then we caught glimpses of the missionary at his work. She told how he used to exchange manuscripts with Mr. Abrahams, twenty miles away, at Mapumulo, when they were working on the translation of the Bible, and how he used to get from the people their native proverbs, with which their speech abounds, when he was translating the Book of Proverbs, in order that he might impart to his translation the native idiom. She told of his talking with the people in their kraals during the week, explaining to them what he intended to preach about on Sunday, in order that they might the better grasp the thought.

"With their thoughts stirred by these reminiscences of their old missionary, two old men, one of them, Qwaiman, nearly blind, gave similar bits from their own memories, and Mr. Pixley spoke of his relations with Mr. Tyler in those early years of the mission and of the changed conditions today from those that prevailed at that time. The latter thought was in all minds, and was spoken of again and again. It was a stirring picture he gave us of Mr. Tyler and Mr. Lindley as they reached the

hilltop that overlooks this valley, kneeling down, and with the prophetic spirit of faith taking possession of it all in the name of the great Jehovah. A half-hour was then given for any one to give recollections, and a surprising number spoke either from their own recollections or of what they had heard from their parents, some telling how they first began to wear clothes, and others how they began to go to school.

"On Thursday the day was begun with a prayer meeting at 6 A.M. At the nine o'clock service Mr. Kilbon preached a powerful sermon on the text, 'He being dead yet speaketh.' For ten years after Mr. Tyler left the field the station was in charge of Miss Hance, and after the sermon the native pastor gave an account of her work. He took the striking course of portraying her influence by calling attention to some of the visible effects of her work. He began in the church, calling attention to gifts which she had placed there and improvements which she had made, and then enumerated the schoolhouses that had sprung up through her efforts, and the many other signs of her far-reaching influence.

"At the final service on Thursday afternoon another sermon was preached, by Rev. Mabuda Cele, the pastor at Umzumbe. He showed that reminiscences of Mr. Tyler had not been exhausted, adding several by way of illustration, and using some illustrations that he remembered from Mr. Tyler's sermons. Most amusing was his description of how Mr. Tyler used to give a handful of yellow sugar as a prize on Friday nights if the children had studied well all the week. All these native speakers showed how deeply they appreciated the character and work of their beloved *umfundisi*. There followed an hour of thanksgiving and praise for all God's blessings through fifty years, the service being led by Rev. Joseph Gobozi, of Itafamasi. Then the pastor drew together the outstanding thoughts and impressions of the two days' service, and with a graceful farewell word to the invited guests the meeting was dismissed, Mr. Pixley pronouncing the benediction."

Marathi Mission.

THE YEAR'S SUMMARY.

THE Annual Report of this mission, prepared by Dr. Julia Bissell, is a most interesting pamphlet of eighty-four pages, giving in detail the story of a year remarkable in many ways, but specially so because of the prevalence of both famine and plague, increasing greatly the labors and anxieties of our missionaries. Yet the year has been a fruitful one, with clear promise of greater fruits in the near future. The following summary, though abounding in figures, will not seem dry to any one who loves to watch the progress of the Kingdom of God on earth. The report says: —

"In 124 villages and 9 central stations, in the 158 schools of all grades, from the newly inaugurated Kindergarten in Sholapur, to the classes for theological students and Bible women at Ahmednagar, a total of 8,662 persons are receiving instruction and training. To the two classes for adults mentioned above may be added this year a training class started in connection with Miss Abbott's Home for Widows, in Bombay. The 162 Sunday schools, with 376 teachers, who are doing this work voluntarily, report a total attendance of 9,544. These classes in the Sunday schools are made up of scholars of all ages, from the latest adopted famine waif, to the gray-haired Christian who has for years enjoyed daily communion with his God. A staff of 499 Indian Christians, including 23 ordained settled pastors, are laboring day and night among their countrymen, that these too may know the blessed assurance of salvation.

"In 49 churches, 4,877 believers gather about the communion table, which is often spread under a tree for want of a house of worship. A baptized community of 8,714 converts are scattered in 373 villages, many of them some miles from a Christian brother, a schoolhouse, or a Sabbath service. These churches contributed Rs. 7,206-8-5 (about $2,400) during the year for the salaries of pastors, for church expenses, church work, and repairs on church buildings. Government has, during the year, shown its appreciation of the schools by grants totalling Rs. 13,648-4-6. These figures do not represent all that might have been done during the year — not all that the corps of workers, missionaries and Indian Christians would have been glad to have recorded — yet it is with deepest gratitude that we recognize the 'good hand of the Lord' that has been upon us, in helping us, by our unworthy efforts, to forward his kingdom.

"Three new churches have been organized and three brothers have been ordained; 93 Bible women now labor in this field, an increase of 21; and the staff of teachers, male and female, has increased by 63. Twenty-five new schools accommodate the 2,729 new pupils added to last year's number, and 17 new Sunday schools barely suffice for the addition of 3,313 scholars, already learning to sing, 'Tell me the story of Jesus,' and repeating the Lord's Prayer and favorite psalms — children who last year did not even know there was a Saviour who died for them.

"There were added to the communicants of the 49 churches this year, 1,185 on profession of faith, the largest accession in any one church being 89 at Sholapur."

We should be glad to give many extracts from the detailed reports of the churches, the schools, the relief camps, the hospitals and dispensaries, but our space will not permit. A retrospect of the last twenty-five years in tabular form is so suggestive that we make room for it here, with the comments of the report: —

	Missionaries.	Stations.	Outstations.	Churches.	Pastors.	Preachers.	Bible Readers.	Bible Women.	Teachers, Male and Female.	Schools.	Pupils.	Contributions by Churches.	Communicants.	Received during Year.	Baptized Children.	Whole No. of Christian Workers.	Villages in which Christians live.
												Rs.					
1875	27	6	57	23	15	5	28	15	48	51	965	2129	868	105	741	112	133
1900	37	8	124	49	23	25	47	93	301	159	7946	7206 8.5	4877	1185	3738	499	373
Gains per cent.	37+	33⅓	117	113	53+	400	67+	520	533+	212+	725	230	460	1000	400	340	180
Increase in 1900.	10	2	67	26	8	20	19	78	253	108	6981	5077 8.5	4009	1080	2997	387	240

"A glance at this table will show that the greatest gains, with the exception of the staff of teachers and of Bible women, are not in the numbers of the workers, but of those for whom we work. In twenty-five years the number of pupils under instruction in schools of every grade is eight times that at the commencement of that period; the number of those received to communion during 1900 is more than eleven times the number received in 1875. Naturally, with so large a gain in scholars, there must be an increase in teachers; yet the increase, both of the

numbers on the teaching staff and of the number of schools is not commensurate with that of the scholars. The interpretation of this fact is that greater use has been made of existing schools, and the responsibilities of individual teachers have been increased. The outstations have, comparatively speaking, increased but slightly in number, showing that while reductions in the funds received for regular work have made marked expansion impossible, greater efforts have been expended on the points already occupied, and thus the work has been concentrated and energy conserved. The result has justified this policy, albeit enforced, of concentration, as is evidenced by the large number received to communion in 1900, the largest on record in any one year in the history of the mission, and that in spite of the fact that a far greater number of urgent appeals for baptism have been refused than were granted during the year, with the purpose of preventing the admission of unworthy candidates, who might be actuated by baser motives arising from famine conditions. Another fact to which attention might well be called is that while the work has thus increased many fold, the number of missionaries, including those on furlough, is only ten more than in 1875. Such a fact needs no comment."

CASTE.— RAIN NEEDED.

Rev. Henry Fairbank, of Ahmednagar, reports a visit paid with Dr. Ballantine to several outstations, among them Newase, a large town and a county seat, where there is a body of 250 Christians, having a pastor, two schools, with two teachers. He speaks of the caste question which is agitating the Indian Christians not only in that town, but all through the district: —

"The two castes ready to embrace Christianity in this region are the Mahars and Mangs. Between these two castes there is an uncompromising repugnance, both while they are in their unregenerate state and even after they have become Christians. The Mahars were the first to embrace Christianity, and they form nine-tenths of the membership of our churches. According to Congregational usage, they have the privilege of voting on the admission of new members into the church. The pastors and teachers are also by origin Mahars, and find it difficult to oppose the traditions and prejudices of their near relatives, and associate freely with the Mangs, who are socially of lower rank than the Mahars. So when a Mang presents himself before the church and says he wants to join on confession of his faith, it is very easy to find excuses for putting him off. The Mang children come to school and are not treated considerately by the teachers. The whole subject is almost as difficult of adjustment as is the Negro question in the South, and as all such social questions are. There are now 500 Mangs in the villages around Newase who have given in their names as adherents of the Christian faith. Dr. Ballantine and I spent the night at Newase and in the morning had a talk with these Mangs. They are very anxious to have their children educated, and a teacher of the Mang caste has been sent them to work in connection with the other teacher who is already on the ground.

"From Newase we went to Wadale where Mrs. Fairbank and I lived till 1898 and where my brother Edward has been in charge till recently. No place has been worse off for rain and water than Wadale. For two or three years there have been no crops worth speaking of, and the high prices of food and fodder have drained the resources of the people. A man came to see me while I was there. He was formerly well-to-do and had good crops every year; but Wednesday he told me that he had no food to eat, no oxen to do his work, no fodder, and no money left. He looked pinched and thin and his clothes were old and ragged.

I felt an intense pity for him and for the thousands like him all through the land. These farmers of the Deccan are a hard-working, faithful, uncomplaining set of men. In good times the beggar is never turned away from their door without a handful of grain or a bit of bread. Now they are the beggars, and who will give them? Government is remitting the land tax to all who really cannot pay. It is also giving large sums as loans on the security of land. But what can government do, or what can anyone do until the rain comes and clothes the valleys and plains with verdure and makes the fields give up their wealth? One has a sense of depression amounting almost to despair as he looks at the bare fields and the dry watercourses and wells, and gets an insight into the poverty and distresses of the people. A green tree in the landscape, and you do see such now and then, is like an oasis in a desert. May the good Lord send without fail both the early and later rain and cause the earth to bring forth and bud and give seed to the sower and bread to the eater!"

Ceylon Mission.

HEALING BODY AND SOUL.

DR. ANNIE YOUNG, writing from the Woman's Hospital at Inuvil, April 2, says: —

"Today I am at our out-dispensary, Chavagacherry, and have just returned from a bazaar or market meeting. The audience was much interested. There have been a number of inquirers, and we are praying that many may be convicted of sin. At every dispensary day at Chavagacherry we hold a meeting in the bazaar. Hundreds hear the gospel story in that way. We have been fortunate in having a consecrated Bible woman at work in Inuvil village. Her two-year-old child lived with our nurses, contracted fever from a patient, and died. The mother has been so brave and good. The funeral was held early one morning before we started for the dispensary. When the coffin was placed on the bed beside the child, the mother tenderly lifted the body in her arms and offered such an earnest, heartfelt prayer. After the prayer she placed it in its coffin, and sat down in quietness. The contrast to a heathen funeral was most marked. The heathen idea is to make as much noise as possible, the more the better; and they succeed. This funeral was peculiar because of its quietness."

DR. ISABEL CURR reports that a dispensary has now been opened at the old station of Chavagacherry, about twelve miles from Inuvil, Dr. Young being in charge. Of Inuvil Dr. Curr says: —

"Our work is going on well. We have been having between thirty and forty patients in the hospital lately, and the most of these seemed more ready than usual to listen to the story of salvation. Many of them have been deeply impressed, and a few of these dear women have been brought to a knowledge of the Saviour, I believe. It is gratifying also to hear from a lady missionary of another denomination in Jaffna, that when she and her associate go to visit in the homes of the people in a strictly Sivite district, they are much better received by those who have been in our hospitals, and their words are more eagerly listened to by them, and their orders more carefully obeyed than by those who have never come to our hospital; also that they were allowed to visit and hold a meeting in a Brahman house in the middle of a heathen temple compound (where it is usually difficult for Christians to enter), because one of the female members had been treated in our hospital."

Dr. Curr reports a few other instances

illustrating the good influence of the hospital, even upon some who held fast to their Sivite religion. The people are altogether more friendly. The nurses in the hospital are reported as faithful in dealing with the patients, and there is every reason to expect a harvest from the sowing of so much seed.

North China Mission.

FUNERAL SERVICES AT PAO-TING-FU.

UNDER date of March 26, Dr. Sheffield writes from Peking: —

"I returned last evening from Pao-ting-fu, where, with others, I went on Friday last to attend the memorial services for our foreign and native martyred Christians. Dr. A. H. Smith, Mrs. Sheffield, the Misses Russell, Evans, Miner, and Chapin, and Grace Wyckoff, with Pastor Wu from Pang-Chuang and several native Christian teachers, constituted the party. The journey was made by train in eight hours, and we were cordially received at Pao-ting-fu by Dr. Peck, Pastor Meng, and the native Christians. Saturday at 11 o'clock the memorial services were held at the ruined premises of the Presbyterian Mission, a mile north of the city walls. You remember that five adults and three children were burned to death in their houses. Nothing but broken brick-bats remain to tell the story of savagery.

"The native officials had prepared mat sheds according to Chinese custom on funeral occasions. The names of the martyrs were written in large characters and placed on the north wall looking south, and the sheds were ornamented with shrubs, flowers, and a large number of banners given by officials, gentry, and personal friends. The German general, von Ketler, with a large company of German and French officials, several detachments of soldiers, and the German band were present to do honor to the occasion. There were also present all the leading Chinese officials of the city, and a large number of the leading citizens. The service consisted of music by the band, singing, Scripture, prayer, and an address by Dr. Wherry, briefly speaking of the character and work of those who had been violently removed from our midst. When the services were concluded the Chinese officials came forward and made the usual salute of respect to the names of the deceased. The leading citizens of the city followed with a like manifestation of respect, after which the company separated. Food was sent by the native officials to both the Presbyterian and Congregational Missions, for the entertainment of the foreign guests. Five hundred eggs, two hundred pears, forty chickens, and four sheep were reckoned sufficient to satisfy the needs of ten foreigners for three days.

THE SUNDAY SERVICES.

"On Sabbath morning a yet larger company gathered in open grounds near the foreign premises. Similar sheds had been prepared, and the remains of twenty-six native and foreign martyrs were arranged in double rows of coffins under the largest shed. There were forty or fifty banners presented by officials, gentry, and friends from many directions. It was especially apparent that Pastor Meng, who fell because he would not withdraw from Mr. Pitkin and the ladies, was widely respected by all classes of the people. The ladies spent the morning before the services in arranging flowers and evergreens upon the coffins. As on the previous day, the occasion was honored by the presence of German and French officials, a smaller company of soldiers and two bands, German and French. There was also in attendance three Chinese bands, the music of which from the Chinese very low standard of excellence was unusually good, and was enjoyed by the natives — also by the foreigners, for its intention. There were

two short addresses in Chinese and one in English, with music by the two bands, hymns, and prayer. The Chinese officials gave the same tokens of respect for the deceased as on Saturday.

"A fine piece of ground joining the foreign premises to the east had been secured, and in a prominent place at the north end it was decided to inter the remains, where later there will be placed a commemorative monument. Only six catafalques could be secured in the city, each carried by thirty-two men. Two coffins were placed on each to be carried in the procession, the remaining to be taken directly and placed in final position. Though the cemetery was only a short distance away, it was arranged that the procession should make a circuit through the south suburb of the city, going a distance of a mile and a half. The banners were carried by men, followed by a hundred or more of the church members in white; then came the Chinese band, the six catafalques, and a long line of carts carrying mourners and friends. There was a surprisingly little public parade of sorrow. The younger pastor Meng, whose brother's family had been exterminated, excepting one son, bore himself with beautiful self-possession and modesty. I saw but one woman who gave way to the usual public wailing. Christianity teaches sincerity, and makes sorrow for departed loved ones too sacred a sentiment to be noisily exhibited to the public. Many thousands of the people lined the streets to watch the procession, and perfect order prevailed throughout. It is difficult to imagine the transformation from nine months previous, when all the howling demons of the lower region seemed to have been let loose to do their work of destruction.

"Mohammedans and Roman Catholics were present to show their sympathy. Roman Catholics placed tables on the streets to offer tea to the guests as they passed in the procession — this in imitation of the custom of the country when friends wish to show their regards. The effect of such memorial services upon the people of the city and surrounding villages ought to be very happy. It emphasizes the magnitude of the crime that has been committed, and helps the more intelligent to a realization of the fact that what is done in a city in China may become known throughout the entire world, and that the crime of a portion of the people may bring an evil name upon all."

SERVICES AROUND TUNG-CHO.

MR. WILDER, of Tientsin, accompanied the burial party that left Peking on the 13th of March to visit outstations of Tung-cho for funeral services of the martyred Chinese. He writes: —

"When our column was made up we had an imposing procession. In the distant front were two mounted guides, Christians; then came Mr. Tewksbury and Lieutenant Guiney at the head of the troop of ten horse from the 6th Cavalry, U. S. A., with their two great canvas-covered army wagons. Behind these followed thirty or more Peking carts with from one to three occupants each, and two long open country carts, each with several occupants, and drawn by a small drove of mules. This with a gorgeously dressed, self-important young Chinese on a bicycle, made up the cortége.

"Arrangements had been made for funerals in five of our principal centers outside the city of Tung-cho. The first was held in Tung Pa, the large market town a mile from our village station of 'Colt House,' where four church members were killed. We found the chief temple of the place all prepared for our use. A mat shed in the outer court of the temple sheltered the four coffins, each with a wooden cross bearing the name, age, etc., of the deceased. There were artificial flower decorations, and the three walls of the shed were hung with eight cloth memorial scrolls, sent

by as many of the surrounding villages. These scrolls were of red, blue, or white cloth, some four by eight feet, bearing four large gilt or black characters of appropriate meaning, and the names of the donors in smaller letters. The sentiments were largely quotations from the Chinese classics, such as 'Faithful unto death,' 'He died for righteousness' sake,' 'His throne established in Heaven,' 'Happiness and Longevity both perfected,' 'The killing of the body perfected his virtue,' etc. The gateway of this courtyard looked out upon the creek bank where the martyrdom took place, and where the mutilated bodies were half buried, only to be swept away by the summer floods. Save for a few bones and a queue in one coffin, these four were empty. The agreement had been that the villagers should provide coffins, graves, monuments, etc., for all the dead, and it seemed entirely appropriate that those whose bodies could not be found should be represented in the services and in the cemeteries, in the same way as the rest. To the Chinese it seemed very important.

"The second court of the temple was occupied by a large mat shed for the feast, provided by the village for the seventy or eighty mourners. The guest rooms of the temple were all thrown open to the use of the funeral party. Even our carters and mules were entertained at the public expense.

"After the feast, which was our noonday meal, we held the memorial services in the courtyard where the coffins were. The chief mourners gathered about the coffins inside the shed, the pastors and native helpers who took part in the ceremonies stood at the entrance of the shed, while the Christians and a great crowd of onlookers filled the courtyard outside. These latter pressed up close to catch every word, making a sea of most intensely eager faces. It seemed impracticable to make extended remarks in such an audience about the life and death of each. So the services consisted only of a song, a few remarks by the pastor, Scripture reading, prayer by a native preacher, and song.

"The undertakers then entered and placed the coffins on the great red timber frame, to be borne by sixteen pallbearers each, and covered the coffins with the silk embroidered coffin covers. The Chinese musicians, with their pipes, doleful drums, and wooden wind instruments to represent wailing, headed the procession to the graves. The pastors and male mourners walked just in front of the four slow-moving catafalques. These were followed by the women mourners, dressed in white throughout, riding in carts covered with white. One was in a white sedan chair, with four bearers, accompanied by a cart load of bearers to relieve them when tired. The cemetery is a bare plot of plowed land not quite an acre in extent, but the villagers gave a sum sufficient to enclose it, set out trees, and erect memorial tablets. At the grave we stopped only long enough to lower the great unwieldy coffins into the graves, and have a song and prayer.

"Then we took up our march to the next place, some seven miles distant, where we were to spend the night. Here at Fu Hao we found four mat sheds on a threshing floor, with twenty-nine coffins prepared for the burial the next day. There were thirteen more killed at this place, but they were to be buried elsewhere. More than half of these were not Christians, but were killed because their relatives were in the church. Only one of our sixteen Christians at this place was left to mourn the rest. He is our former boys' school teacher, Kao Hsin. His mother, wife, and two children were killed, the Boxers sparing his little dumb girl alone, as a subtle insult. As nine of the dead constituted the family of one of the London Mission's helpers, we invited two of their native preachers to take part in the services. We were glad of this opportunity of

fellowship with the sister church in these sad rites. The services were much the same as at Tung Pa. Our soldier escort attended and seemed impressed. They seemed to be aware for the first time that Christian natives in China had actually become martyrs.

"At each place the burial of the dead and the partaking of a feast is considered the last act in the making of peace between the Christians and their enemies. Bygones are to be bygones, we hope. It is the more so here, as seven of the murderers have been punished with death, and the property of the Boxer leader has been confiscated by the authorities and given to us as indemnity. The people seemed to approve entirely of all that had been done, and to be truly grateful for the efficient protection that Mr. Tewksbury has secured for them from the marauding French soldiers.

"From Fu Hao we went from the graves to T'sao Fang near Tung-cho, where we held services for eleven martyrs. These included two families that were exterminated, leaving no relatives to wear white for them. While we were waiting there in the presence of a hard-looking crowd, before the services began, one of the survivors of the third family represented among the dead could not refrain from reproaching them. She threw back her proud head, and with flashing eyes and steady but intense voice said, 'You men that did this, just think what you have done. This old lady lived among you fifty years and never injured anyone. I do not rebuke you, but God does. And I only want you to think what you have done. Just ponder it!' That was all she said and no one felt like hindering her. We marveled rather that she could restrain herself so well. Indeed, it was a constant surprise to us foreigners that the Christians were able to carry themselves with dignity before those who had been driven from their homes."

Mr. Wilder also reports services at another place, Niu Pao T'un, where there were thirteen to be buried. The services were held in a temple and were similar to those at other places. One of the dead was the faithful helper, Li Te Huei, who might have saved his own life had he been willing to leave his flock, which consisted of twenty-six members, twenty-three of whom bravely met their death.

Japan Mission.

RELIGIOUS ACTIVITIES.

DR. J. D. DAVIS, under date of May 1, sends the following notes: —

"In Kyoto we have had a great religious *fête* in connection with the 'Higashi Hongwanji' temple. Kyoto is the headquarters of this sect of the Buddhists, and some ten years ago a large temple was finished here for them at a cost, it is said, of over eleven million yen. The empire was searched over to find 'keyaki' trees large enough for the hundred or more immense pillars of this wood, which are about three feet in diameter and twenty or thirty feet in height, and which take a very high polish. Through speculation, or *peculation*, the temple authorities are in debt to the amount of two million yen or more, and the recent festival, on the four hundredth anniversary of the granting to the temple of a portrait of the founder of the sect by the Tokugawa Regency, was made the occasion of an effort to secure from the offerings of the hundreds of thousands of visiting pilgrims contributions toward the liquidation of this debt. All the sacred relics and treasures of the temple were placed on exhibition, and immense floral and evergreen arches were erected in the streets fronting the temple enclosure. These were made brilliant at night by hundreds of electric burners. Such immense throngs gathered at the gates on the day of the opening ceremony that they became uncontrollable,

and in the press a large number were trodden under foot and a few lost their lives. It is not yet reported how much money was realized by the festival. It is probable that nearly half a million pilgrims came to the city on this occasion, and it shows that Buddhism has still a strong hold upon the masses in the interior, and that the religious instinct in Japan is strong and active.

"The general union evangelistic movement goes on all over Japan. Christians are awakened and much seed is being sown which will bring forth fruit later on. The united front which nearly all the Protestant Christians are showing in this movement is in itself one of the powerful factors in making an impression for good upon the nation. The Bible, and especially the New Testament, and portions, are selling as never before. Rev. Mr. Snyder has been through the island of Kyushu, and he sold five or six hundred copies a day on the railroad trains there. He is now in this city, and the first day here he took his stand on a busy street corner and sold over five hundred copies.

"Our Doshisha has had a very harmonious trustees' meeting. A normal course of study is added, to fit young men to teach in the government middle schools. New teachers are engaged, and eighty new students have just been received into the young men's departments and over twenty into the girls' school. Four young men were recently baptized, and the morning prayers and the weekly prayer meetings of the school are better attended than for some years past. Now is a time to pray with great faith and hope for Japan and for Doshisha.

"The whole country is rejoicing over the birth of a son to the crown prince."

NOTES FROM THE WIDE FIELD.

AFRICA.

THE GOLD COAST. — The Basle Missionary Committee, in spite of a disquieting deficit in the home treasury, has decided to open this year a large new station at the Gold Coast. This extension is made necessary by reason of a thousand Christians scattered in a dozen little communities, much threatened by Islam, and too far removed from the mother station to be conveniently superintended and directed. The twenty-eight missionaries of the Basle Society at the Cameroons have made, during the fifteen years since they received this mission from the Baptists, a very gratifying progress. At last dates, they had nine stations, 133 annexes, 2,282 Christians, 3,372 pupils in schools, and fourteen young men in training as evangelists. The translation of the New Testament is now completed.

MADAGASCAR. — A letter from M. Galland reports his school of boys at Ambositra as numbering 340 pupils. This includes thirty pupil-teachers. Near the school is a new church seating 1,200 people, built largely at the expense of the native church. This faithful attachment to Protestantism, in a district which was believed in 1897 to be entirely given over to the Roman Catholics, has not failed to draw forth the calumnies of enemies. The opposition of the Jesuits distresses M. Galland and complicates his task. He gives a sample of their attacks: —

"Luther was a libertine who left the Catholic Church in order to marry. To his wife who said to him one day, 'How beautiful is heaven!' he answered, 'Yes, but it is not for us.' 'Calvin wished to perform a miracle, but the man whom he shut up alive in a coffin, in order that he might seem to restore him to life, really died there and Calvin was thus confounded.' Details of this sort abound in the instructions of the Fathers, and the Malagasy, always very fond of talk, ask us missionaries for arguments to refute these falsehoods."

The missionaries in Madagascar have changed their method of evangelization. Instead of long and rapid tours, which permitted them to see a great number of churches in a short time, they have nearly all selected a number of centers, the most important localities in their sub-districts, where a native evangelist is stationed. Here the missionaries remain eight or ten days and go out easily into the surrounding villages. One missionary writes that with all the pressing sense of the people's need, his feeling is not often one of discouragement. He encounters here and there, for example, fifty or sixty children in schools. "One reads in their faces an ardent desire to learn, to know, and to understand better the things of which they hear, but of which as yet they see only the borders."

THE ZAMBESI MISSION. — Sad tidings continue to come from this Mission. M. George Mercier has died and still another family has been obliged by ill health to return to France. "That which deeply afflicts us," writes M. Coillard, "is the desperate indifference of our poor Barotses." In a sermon lately I drew their attention to the graves which are multiplying and which still do not check the zeal of the churches that sent us, nor of the new missionaries who continue to come, full of enthusiasm for preaching to them the gospel. I made an enumeration of these graves since 1877, counting also the children and the Basutos (evangelists from Basuto land), and I reached the number of thirty! This discourse did not move the chiefs.

"'What is that to us!' said they, 'We never asked the missionaries to come; they are here of their free will. And then, is it not God who made our country what it is?'" In the midst of their deep trouble, M. Coillard is still able to say, "From this chaos which disconcerts us, but which accomplishes the designs of God, shall shine forth the splendor of his glory." A reënforcement of five new missionaries left France in April last for this mission, undeterred by all these discouragements.

KING KHAMA. — This Christian chieftain is still holding his own in his tribe of Bamangwato, but he has been strongly beset by many of the chieftains near him because of his resolute hostility to the drink traffic. His enemies have affirmed that he was "destroying his town for the sake of forbidding the drink." Khama has challenged his enemies to prove this, affirming that his government is wise and prosperous, and that those who have tolerated the drinking customs have lost their independence and their towns are demoralized. He writes to them, "Have you any towns, or have you any people, or have you any countries? Answer me. I am happily a government man and I have seen nothing to hinder me in my own country. Can you show me a great town of drunkenness which is either rich or righteous?"

CHINA.

THE MARTYRDOM AT TAI-YUEN-FU. — The *Chinese Recorder* for April contains an account by an eye-witness of the massacre of missionaries and native Christians at Tai-yuen-fu, on July 9, 1900, in the presence of the notorious governor of Shansi, Yü Hsien. The eye-witness was Yung Cheng, a member of the Baptist church, whose character for truthfulness is abundantly vouched for by Dr. Creasey Smith, who took down the story and sent it to Peking. Most of the missionaries at Tai-yuen-fu were connected with the English Baptist Board. The Atwater girls mentioned were the daughters of Rev. and Mrs. E. R. Atwater of Fen-cho-fu whose martyrdom came a few days later. The Mr. Beynon mentioned labored for a time in connection with the American Board's Mission at Kalgan. The following is Yung Cheng's statement: —

"On July 8 at the village of Tie-ts'un, about ten *li* S. E. of T'ai-yuen, about three in the afternoon, I saw Pastor Pigott of Shou-yang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food shop, and the soldiers who were accompanying them (I only saw seven or eight) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and 'mien' (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognizing me, asked where the pastors were in T'ai-yuen-fu, and I told him all had been taken to Chu-t'ou hong, near the Governor's yamên. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished and said: 'You are to be killed for preaching, and yet go on doing so.' That night the whole party of seven were put in the district prison.

"The next day I was on the street near the Governor's yamên; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children and the Roman Catholic priests and nuns and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

"He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson, and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skillfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people, saying, as near as I remember: 'We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good; why do you treat us so?' A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man, with a long white beard, asked the Governor, Yü Hsien, why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district gaol which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all, on that day forty-five foreign people were beheaded — thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen. The bodies of all were left

where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of clothing and other things, such as rings and watches. Next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On the 11th of July the remains were temporarily buried outside the great South Gate, to the West side. On the 10th of July there were also killed many Catholic Christians, I heard sixty, and during the next few days a few more Protestants were also killed.

"All were surprised at the firmness and quietness of the foreigners; none cried or made any noise except two or three of the children."

MANCHURIA.

THE United Free Church, of Scotland, is receiving most interesting tidings from its missionaries and the native Christians in Manchuria, where a most blessed work had been accomplished prior to the disasters of a year ago. In the *Missionary Record* for May, a statement is given by Dr. Christie, of Moukden, that in that district probably about 250 Protestants had been killed and 600 Roman Catholics. Adjoining districts suffered similarly. The stories of the sufferings of the native Christians are most heartrending. The majority of those who were killed were beheaded, while some were burned after being wrapped in cotton soaked with oil. One of the preachers was tortured. After his ears were cut off and his eyes gouged out, he was asked, "Do you still believe in Jesus?" "Yes, I believe in Jesus," he replied. Then his lips were cut, saying "that will stop you." He was then slowly cut to pieces. Others were tortured in similar ways, while some escaped marvelously. A Bible woman in Yung-ling was heard singing a hymn when the sword came down upon her neck. An old bookseller, named Wang, was brought to a temple where many Roman Catholics had been killed. There were 200 Boxers there, their swords covered with blood. He was made to kneel, and was asked "Do you follow the foreigners?" "No," he said, "but I follow Jesus." "Will you worship Buddha now?" he was asked. "I will worship the true Buddha. I believe in one true God," was his answer. The sword was placed on his neck and he supposed that it was his last moment on earth, but for some reason he was spared, though he was afterwards bound tightly and severely thrashed, and his beard pulled off. Strange to say he was subsequently liberated and was full of praises to God for his deliverance. Many other instances are given of steadfastness in the faith.

MISCELLANY.

BIBLIOGRAPHICAL.

Forward Movements of the Last Half Century. Being a glance at the more marked philanthropic, missionary, and spiritual movements characteristic of our times. By Arthur T. Pierson. Funk & Wagnalls Co. New York and London.

Throughout the whole book we trace the author's endeavors to lay the foundations of all success in personal spiritual life. "The Need of a Sound Spiritual Basis" is the subject of the Introduction which clearly defines the attempt of the book, not simply to review the varied activities of half a century, but to present such motives in spiritual life in connection with them as to incite to more aggressive efforts in the future. Following the suggestion in McLaren's "Spiritual Dynamics," the author centers all success in Christian enterprises in Prayer and Personal Holiness. The several chapters of the book are intended to be examples of this law of

spiritual life and power. It is not possible to compass the wide range of subjects taken in the more than thirty chapters. It is not necessary to agree with all the conclusions as to several of the movements described. It is an interesting and suggestive book, reviewing for us a score or more of activities which are worthy of thought and with which we should be familiar. The Oxford and Keswick movements, the prayer spirit, prayer in mission work, woman's work, work among soldiers and sailors, Red Cross work, organization of the young people, the student uprising, city evangelization, Christian unity, giving, divine healing, and other similar movements, fill the over four hundred pages of this interesting book.

Daybreak in Livingstonia. The Story of the Livingstonia Mission of British Central Africa. By James W. Jack, M.A. F. H. Revell Co.

Those who have read of the recent phenomenal successes of this mission will welcome a full and delightful history of its beginning and growth. The party of eight men who left London in May, 1875, bound for Lake Nyasa, worked their difficult way up the Zambesi and the Shiré rivers and reached their destination in October. They settled in the midst of peace-loving tribes, but the wild and fierce Ngoni dwelt on the beautiful western shores of the Lake. These were the slave hunters who raided the villages and sold their wretched victims to the Arabs who infested the land. Constant wars were raging and sickening scenes of bloodshed met the eye. Sixteen years after the arrival of the missionaries, in 1891, one hundred communicants had been received and two hundred were awaiting baptism. But in 1895 came a remarkable awakening, and since then the work has gone on with triumphant success. Whole tribes, who formerly lived only for warfare and plunder, are anxious to learn about the Saviour. Fierce savages have become willing to settle down to honest work and to spend a month's wages to buy a Bible. Such numbers have been baptized at one time that a flagon of water was necessary to replenish the fonts, getting empty through the multitude receiving the rite. The progress has been nothing short of miraculous, and the pioneers who remain say that, as they recall the early days and compare them with the present, they are like men that dream.

This Livingstonia Mission has been greatly favored in the character and ability of the men who have been connected with it. The annals of modern missions, when fully written, will contain few names brighter than those of Dr. James Stewart, Drs. Elmslie, Laws, and Donald Fraser. This volume brings us into close touch with these strong and heroic men, acquaintance with whom will prove an inspiration to all its readers. The wonderful story it tells is embellished with sixteen excellent illustrations. It should be read by all who love the Kingdom of our Lord or who look for the redemption of Africa.

Report of the International Convention of the Young Men's Christian Associations in Theological Seminaries of the United States and Canada. Held at Allegheny, Pennsylvania, November 1–4, 1900. Published by International Committee, New York.

Among the varied activities of the Theological Seminary Young Men's Christian Associations we find a large place for missions, home and foreign. The object of this annual convention is to stimulate these activities and also to study some of the problems of student life as related to Christian life and service. The report is divided into three parts, giving the story of progress in three years, the several addresses at the Conference, largely of a missionary order, and the special reports from the several seminaries, with a full appendix upon the organization and its statistics. We are impressed with the profoundly prayerful spirit of this convention and its thoroughly missionary character.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the health of missionaries, some of whom are constrained for Christ's sake to live in surroundings unfavorable to physical vigor; that they may be wise in the care of their health; that they may be delivered from the power of diseases; that they may be upheld in the midst of multiplied tasks which increase in number as their strength decreases; and that reinforcements needed to relieve these overburdened laborers may speedily be sent forth by the churches.

Miss Caroline E. Frost formerly of West Newton, Mass., who has been a teacher in South Africa for some years, has received appointment as missionary in connection with the American Board, and is already at work in the Girls' School at Umzumbe, in the Zulu Mission.

ARRIVALS AT STATIONS.

March 28. At Osaka, Japan, Miss Lucy E. Case.

April 7. At Foochow, China, Miss Minnie Stryker, M.D.

April 8. At Tientsin, China, Rev. I. J. Atwood, M.D., on his way to the interior.

May 17. At Kobe, Japan, Mrs. Belle W. Pettee.

ARRIVALS IN THE UNITED STATES.

April 30. At Boston, Mrs. Agnes A. Elwood, of the Madura Mission.

May 10. At Boston, Miss Susan A. Searle, of the Japan Mission.

May 10. At New York, Rev. Henry K. Wingate and wife and Rev. Henry T. Perry, of the Western Turkey Mission.

May 11. At New York, Miss Fidelia Phelps and Miss Alice F. Stillson, of the Zulu Mission.

May 13. At New York, Rev. George H. Hubbard and wife, of the Foochow Mission.

June 11. At New York, Rev. Charles N. Ransom and wife, of the Zulu Mission.

DEPARTURES.

May 22. From Boston, Mrs. Alice Gordon Gulick, returning to the Mission to Spain and Miss Ella J. Newton returning to the Foochow Mission; also Miss Charlotte H. Richardson, who goes to Biarritz to assist in the Institute for Girls.

DEATH.

March 10. At Lakewood, N. J., Mrs. Alzina V. (Pixley) Rood, widow of the late Rev. David Rood. Mr. and Mrs. Rood went together to the Zulu Mission, South Africa, in October, 1847. She was born in Plainfield, Mass., August 19, 1822, and was a sister of Rev. Stephen C. Pixley, now in the Zulu Mission. The infirmities of age led Mr. and Mrs. Rood to return to the United States in 1888 and Mr. Rood died at Covert, Mich., in April, 1891. For forty years Mr. and Mrs. Rood labored faithfully and successfully among the Zulus, laying foundations upon which others have built. For the past few years Mrs. Rood has been an invalid, confined to her room, and a large portion of the time to her couch, but she bore her infirmities patiently and trustfully, leaving behind her the memory of a saintly woman, who did what she could in the service of her Master.

DONATIONS RECEIVED IN MAY.

MAINE.

Bingham, Cong ch.	3 00	
Boothbay Harbor, M. A. B.	10 00	
Brewer, 1st Cong. ch.	9 63	
Bucksport, Birthday Memorial, for re-establishing mission in Peking,	20 00	
Ellsworth, 1st Cong. ch.	15 00	
Jackson, Cong. ch.	6 50	
Lewiston, Pine-st Cong. ch.	27 20	
New Gloucester, Cong. ch.	33 00	
Sebago Lake, Cong. ch.	11 00	
Westbrook, Cong. ch.	45 18	
West Woolwich, Cong. ch.	4 00	
Woodfords, Cong. ch.	70 00	254 51

Legacies. — Winthrop, Mary A. Warner, by J. Currier Tarbox and Carleton P. Merrill, Adm'rs, 500 00

754 51

NEW HAMPSHIRE.

Bow Mills, M. E. A. Dow,	5 00	
Concord, Chas. H. Thorndike,	1 00	
Enfield, Friend,	9 90	
Epping, Cong. ch., Dr. and Mrs. F. W. Spaulding,	20 00	
Exeter, 1st Cong. ch.	75 11	
Gilsum, Cong. ch.	4 00	
Hillsboro Bridge, Cong. ch.	17 66	

Keene, 1st Cong. ch. 60 00
Manchester, South Main-st. Cong. ch. 15 19
Pembroke, Friend, 75 00
Plymouth, W. C. Landis, 1 00
Rochester, Cong. ch. 17 77
Salisbury, Cong. ch. 4 40
Troy, Trin. Cong. ch. 8 43——314 46

Legacies. — Atkinson, Abigail L. Page, by Geo. A. and Miss M. A. Page, Ex'rs, add'l, 1,000 00

1,314 46

VERMONT.

Bondville, G. N. Cressy, 5 00
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 100 00
Derby Line, Cong. ch. of Rock Island and Derby Line, for catechist, Madura, 15 00
Newbury, 1st Cong. ch. 65 00
North Pomfret, Cong. ch. 9 54
North Thetford, Cong. ch. 7 25
South Hero and Grand Isle, Cong. ch. 20 00
West Lebanon, Cong. ch. 6 71
West Randolph, 1st Cong. ch. 3 50
Wilmington, Cong. ch. 5 02——237 02

MASSACHUSETTS.

Andover, Emma L. Ward, 1 00
Ashfield, Cong. ch. 25 00
Auburndale, Cong. ch. 11 12
Bedford, ———, 10; Friend, 1, 11 00
Beverly, 2d Cong. ch. 9 00
Boston, Highland ch. (Roxbury), 109.50; Village ch. (Dorchester), 73 84; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 66.45; 2d ch. (Dorchester), 40.40; Y. P. S. C. E. of Pilgrim ch. (Dorchester), toward support Dr. F. C. Wellman, 25; South Evan. ch. (West Roxbury), toward support Dr. T. S. Carrington, 16; H. Fisher, 500; Mrs. Greenleaf, 5, 836 19
Cambridge, Prospect-st. ch., 231.20; 1st Cong. ch., 19.61; Rev. Leonard S. Parker, 1; Miss M. B. Wellington, 1, 252 81
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 8 07
Chicopee Falls, 2d Cong. ch. 35 58
Dedham, 1st Cong. ch. 6 51
Dover, Cong. ch. 11 20
Easton, Y. P. S. C. E., for native preacher in India, 40 00
Fall River, E. S. Thayer, 1 00
Framingham, Plymouth Cong. ch. 63 45
Franklin, Cong. ch. 23 35
Granby, Church of Christ, 13 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 10 00
Holden, Cong. ch. 16 50
Holyoke, 2d Cong. ch. 88 88
Hubbardston, Cong. ch. 31 26
Hyde Park, Cong. ch. 48 21
Lawrence, Samuel White, 50 00
Lincoln, Miss M. S. Rice, of which 1 for Forward Movement, 3 00
Lowell, 1st Cong. ch. 28 69
Lunenburg, Cong. ch. 5 13
Mansfield, Cong. ch., 21.70, and Cong. Sab. sch., 7.55, both toward support Rev. W. H. Sanders, 29 25
Marshfield, 1st Cong. ch. 15 02
Medway Village, Cong. ch. 9 50
Melrose, Ortho. Cong. ch. 50 00
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge, 40 69
Milton, 1st Cong. ch. 15 56
Montague, Cong. ch. 15 00
Newbury, 1st Cong. ch. 18 51
North Andover, Cong. ch. 25 00
Northbridge Center, Cong. ch., to constitute GEORGE L. RICE, H. M. 32 00
North Carver, Cong. ch. 15 00
Northampton, Edwards ch., toward support Rev. Lewis Bond, 250 00
Norton, Trin. Cong. ch. 6 89
Pittsfield, 1st Ch. of Christ, for Marathi Mission, 10; South ch., William Robinson, Extra-cent-a-Day, 3.65, 13 65
Plymouth, Church of the Pilgrimage, 4 00
Randolph, Cong. ch. 118 08
Rockport, Cong. ch., of which 5 from Z. A. Appleton, 10 75
Salem, Tabernacle ch., of which 152 toward support Rev. D. S. Herrick, 166.82; In His Name, 10, 176 82
Sharon, Cong. ch. 23 13
Sheffield, Cong. ch. 6 87
Shrewsbury, Cong. ch. 14 00
Southbridge, Mrs. J. T. Clark, 1 00
South Hadley, 1st Cong. ch., toward support Rev. J. E. Abbott, 120 00
Southwick, Cong. ch. 20 00
Springfield, 1st Cong. ch., 699.01; North Cong. ch., 100; Olivet Cong. ch., 11.54; Thank-offering, 50, 860 55
Stockbridge, Cong. ch. 37 94
Stoneham, Cong. ch. 36 55
Templeton, Cong. ch. 8 55
Turners Falls, Cong. ch. 25 60
Uxbridge, 1st Cong. ch. 25 15
Westfield, 1st Cong. ch. 100 50
West Medford, Cong. ch. 50 00
West Springfield, 1st Cong. ch. 16 25
Williamstown, Church of Christ in the White Oaks, 8 70
Worcester, Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 22 50
——— Norfolk Conference, 19.25; Essex North Conference, 6.05, 25 30—3,878 25

Legacies. — Haverhill, James H. Carleton, by H. S. Howe, Ex'r, add'l, 500 00
Middleboro, Mrs. Cornelia B. Wood, by Mary A. Kingman, Ex'x, 100 00
North Falmouth, James Nye, income, add'l, 20 75
Northampton, Numan Clark, add'l, 30 00
Plymouth, Curtis C. Howard, add'l, 450 00
Westborough, Nancy A. Burnap, by Francis E. Corey, Trustee, add'l, 500 00
Winchendon, Mrs. Electa H. Brooks, by Hervey T. Raymond, Ex'r, 1,500 00—3,100 75

6,979 01

RHODE ISLAND.

Providence, Plymouth Cong. ch., 20.50; I. L. Woodman, for the Forward Movement, 5, 25 50
Tiverton Four Corners, Cong. ch. 6 00——31 50

CONNECTICUT.

Bridgeport, Park-st. Cong. ch., to const. ADNA S. HALL and MRS. A. W. BURRITT, H. M., of which 14 from Fullerton Memorial Circle, and 50 from Y. P. S. C. E., the latter for native pastor, India, 180.65; through Rev. C. E. Ewing, 8, 188 65
Danielson, through Rev C. E. Ewing, 30
Derby, 2d Cong. ch. 16 35
Easton, Cong. ch., 14; through Rev. C. E. Ewing, .70, 14 70
East Woodstock, Cong. ch. 23 00
Falls Village, Cong. ch. 4 00
Guilford, Frank P. Knowles, 1 00
Fairfield, through Rev. C. E. Ewing, 1 05
Hartford, Students' Theological Sem. 86 05
Lyme, Cong. ch. 23 00
Middlebury, Cong. ch. 20 89
Middle Haddam, through Rev. C. E. Ewing, 1 40
Middletown, 1st Cong. ch., 126.04; 3d Cong. ch. (Westfield), 14.25, 140 29
Milton, Cong. ch. 2 65

Montowese, through Rev. C. E. Ewing, 25
Montville, Cong. ch. 27 50
New Britain, South Cong. Y. P. S. C. E., toward support Mrs. Amy Bridgman Cowles, 290 81
New Haven, Center Cong. ch., 1,316 51; Dwight-Place Cong. ch., 100; Howard-av. Cong. ch., 20.73; Dixwell-av. Cong. ch., 14.79; Humphrey-st. Cong. ch., 5; Faculty and students of Yale Divinity School, 50, 1,507 03
Plantsville, Cong. ch. 9 18
Putnam, 2d Cong. ch. 10 55
Salisbury, Cong. ch., toward support Rev. C. F. Ewing, 20 00
Sharon, 1st Cong. ch. 65 15
Shelton, Friend, 25
South Canaan, Cong. ch. 4 41
South Killingly, Cong. ch., for India, 6 70
Thomaston, 1st Cong. ch., of which 25 from M. S. H. 47 40
Waterbury, 2d Cong. ch. 674 00
West Goshen, E. N. 1 00
Westville, Cong. ch. 15 60
Wilton, Rev. W. D. Hart, 90—3,204 06

Legacies.—Griswold, Mrs. Mary K. Tyler, by H. L. Reade, Ex'r, 200 00

3,404 06

NEW YORK.

Albany, through Rev. F. R. Marvin, D.D. 100 00
Angola, Miss A. H. Ames, 5 00
Brooklyn, Greene-av. Baptist ch., through Rev. C. E. Ewing, 5; Mrs. A. D. Napier, .25, 5 25
Canandaigua, 1st Cong. ch., Woman's Mis. Soc. 5 00
Carthage, Cong. ch. 22 25
Churchville, Cong. ch. 22 03
Columbus, Cong. ch. 12 00
Copenhagen, Cong. ch. 26 01
Cortland, 1st Cong. ch., toward support Rev. W. N. Chambers, 62; through Rev. C. E. Ewing, 8.24, 70 24
Eldred, Rebecca C. Eldred, 5 00
Flushing, 1st Cong. ch. 42 07
Gloversville, Cong. ch., toward support Dr. I. J. Atwood, 46 12
Hempstead, Presb. ch. 3 03
Huntington, Presb. ch., La. Mis. Soc. 15 00
Hydesville, Simeon Styles, 1 50
Jamesport, Cong. ch. 5 25
Jamestown, Cong. ch. 232 86
Middletown, Cong. ch., La. Mis. Soc., 5; do., Ladies' Guild, 5, 10 00
Moravia, 1st Cong. ch., add'l, 11 00
Morristown, 1st Cong. ch. 9 07
New York, Mt. Hope Christ Cong. ch., 17.62; Trinity Cong. ch., 7.75; Mrs. A. P. Stokes, toward support Dr. Louise H. Grieve, 650; John S. Pierson, 10; Electa R. Bishop, 1, 686 37
Oxford, Cong. ch. 3 00
Patchogue, 1st Cong. ch., 12.62; John S. Havens, 10, 22 62
Rockville Center, Presb. ch. 5 00
Sayville, Cong. ch. 30 61
Sidney, Cong. ch. 4 10
Spencerport, 1st Cong. ch. and Sab. sch. 24 55
Tarrytown, Mrs. H. F. Lombard, 50 00
Ticonderoga, Cong. ch. 8 00
Warsaw, Cong. ch. 16 18
West Bloomfield, Rev. N. W. Bates, 2.50; A thank-offering, 10, 12 50—1,511 61

NEW JERSEY.

Bound Brook, Cong. ch., add'l, 30 00
East Orange, Mrs. J. A. Hulskamper, 25 00
Newark, Belleville-av. Y. P. S. C. E., for native preacher, Madura, 10 00
Passaic, 1st Cong ch. 30 00
Trenton, Friend, for North China Mission, 100 00—195 00

PENNSYLVANIA.

Erie, E. E. T. 40 00
Germantown, 1st Cong. ch. 13 57
Lander, Mrs. H. R. Preston, 5 00
North East, Presb. ch. 4 24
Philadelphia, Emma Kautsky, 5 00
Philipsburg, Cong. ch., for China, 5 00
Wyalusing, Mrs. Sarah C. Adams, 1,070 00—1,142 81

WEST VIRGINIA.

Ceredo, Cong. ch. 4 00
Huntington, Cong. ch. 6 55—10 55

DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 10 00

NORTH CAROLINA.

Montreat, Miss S. E. Everett, 10 00
Saluda, Students of Saluda Seminary, 1 01—11 01

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and brother, for native worker in India, 10 00

FLORIDA.

Jacksonville, J. W. Stebbins, to const. Mrs. J. W. Stebbins, H. M. 50 00
Ormond, Rev. and Mrs. E. W. Butler, 50 00—100 00

ALABAMA.

Shelby, Cong. ch. 11 05

LOUISIANA.

Abbeville, St. Mary Cong. ch. 3 00
Hammond, Cong. ch. 13 23
New Orleans, University Cong. ch. 4 00—20 23

TENNESSEE.

Crossville, Cong. ch., Friend, 50

INDIANA.

Michigan City, Paul Wacker, 5 00

MISSOURI.

Old Orchard, Cong. ch. 1 00
St. Louis, Union Cong. ch., for India, 5 12
Sedalia, 2d Cong. ch. 2 40—8 52

OHIO.

Akron, 1st Cong. ch. 13 00
Chagrin Falls, through Rev. C. E. Ewing, 5 01
Claridon, C. S. S., toward support Rev. J. H. Dickson, 25 00
Cleveland, Euclid-av. Cong. ch. 56 18
Columbus, North Cong. ch. 8 54
Cora, John R. Jones, 5 00
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear, 42 60
Gomer, Welsh Cong. ch. 66 00
Hamilton, Cong. ch., for China, 6 00
Jefferson, Cong. ch. 4 00
Lima, Cong. ch. 6 34
Mt. Vernon, 1st Cong. ch., 15.40; Miss E. J. Day, deceased, by Miss E. F. Day, 5, 20 40

Newark, Plymouth Cong. ch.	6 00	
Rockport, Cong. ch.	15 00	
Toledo, Washington-st. Cong. ch.	10 25	
Zanesville, through Rev. C. E. Ewing,	5 61	294 93

ILLINOIS.

Alto Pass, Cong. ch.	9 00	
Aurora, 1st Cong. ch., 46.42; E. E. Bouslough, 100,	146 42	
Bowmanville, Cong. ch.	15 00	
Brimfield, Cong. ch.	10 55	
Chicago, Leavitt-st. Cong. ch., 59.51; Adams-st. Evan. ch., 6.45; Chicago Theol. Seminary, of which 70 from the Faculty, toward support Rev. C. N. Ransom, 83,	148 96	
Dover, Cong. ch.	20 00	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	75 00	
Kewanee, 1st Cong. ch., toward support Rev. W. E. Fay,	29 86	
Loda, Cong. ch.	11 50	
Oak Park, Cong. ch., toward support Rev. C. A. Nelson,	218 41	
Peru, Cong. ch.	5 00	
Princeton, 1st Cong. ch.	45 30	
Seatonville, Cong. ch.	14 00	
Sheffield, Cong. ch.	70 81	
Waverly, Cong. ch.	5 53	
Winnebago, Cong. ch.	27 95	878 29
Legacies.—Quincy, Eaton and Mrs. Lydia M. Littlefield, by T. C. Poling, Ex'r, add'l,		3,075 00
		3,953 29

MICHIGAN.

Ann Arbor, 1st Cong. ch.	83 06	
Detroit, Good Samaritan Cong. ch.	5 75	
Grand Blanc, Cong. ch.	11 85	
Grand Haven, Cong. ch.	5 05	
Grand Rapids, Park ch., toward support Dr. C. R. Hager,	50 00	
Hersey, Cong. ch.	1 00	
Lewiston, Cong. ch.	7 00	
Stanton, 1st Cong. ch.	31 85	
Union City, Cong. ch.	22 70	218 26

WISCONSIN.

Bloomer, Cong. ch.	5 25	
British Hollow, Thomas Davies, to const. Rev. Thomas J. Brown, H. M.	100 00	
Emerald Grove, Cong. ch.	8 00	
Evansville, Cong. ch., add'l,	1 00	
Madison, 1st Cong. ch., toward support Dr D. M. B. Thom,	108 94	
Milton, Cong. ch.	9 06	
New London, 1st Cong. ch.	24 00	
North Walworth, Cong. ch.	4 04	
Prescott, Cong. ch.	34 00	
River Falls, 1st Cong. ch.	25 21	
Shopiere, Cong. ch.	4 45	
Spring Valley, Cong. ch. and Sab. sch.	8 00	
Williams Bay, Cong. ch.	4 77	336 72

IOWA.

Bellevue, Cong. ch.	6 00	
Burlington, 1st Cong. ch.	46 64	
Cincinnati, Cong. ch.	6 00	
Lansing Ridge, German ch.	2 00	
Manchester, Cong. ch.	68 15	
Nora Springs, Cong. ch.	3 50	
Sioux City, 1st Cong. ch.	107 30	
Stacyville, Cong. ch.	4 00	243 59

MINNESOTA.

Benson, Pilgrim ch.	4 75	
Dodge Centre, 1st Cong. ch.	7 11	
Minneapolis, Plymouth Cong. ch., 52.06; Park-av. Cong. ch., 12.98,	65 04	
Moorhead, 1st Cong. ch.	8 26	
New Paynesville, Cong. ch.	12 51	
Northfield, Friend, for native preacher, Madura,	20 00	117 67

KANSAS.

Eureka, Cong. ch.	5 58	
Leavenworth, Cong. ch.	28 00	
Park, Cong. ch.	3 70	
Wichita, Plymouth Cong. ch.	33 00	70 28

NEBRASKA.

Harvard, 1st Cong. ch.	12 50	
Leigh, Mr. and Mrs. L. V. Graves,	4 00	
Lincoln, Vine-st. Cong. ch.	26 60	
Linwood, Cong. ch.	23 60	
Maple Creek, Cong. ch.	2 50	69 20

CALIFORNIA.

Florin, Friend,	5 00	
Highland, Cong. ch.	19 32	
Klamathon, A. P. Alexander,	5 00	
Los Angeles, Park Cong. ch.	10 00	
North Pasadena, Cong. ch.	8 00	47 32

OREGON.

Elliott Prairie, Cong. ch., for China,	1 50	
Eugene, 1st Cong. ch.	39 26	
Hubbard, Cong. ch., for China,	6 75	
Shubal, German Association of Pacific Coast,	18 50	66 01

COLORADO.

Colorado Springs, 2d Cong. ch.	26 30	
Craig, Cong. ch.	7 45	
Whitewater, Cong. ch.	3 00	36 75

WASHINGTON.

Washougal, Rev. J. M. Preiss,	12 00

SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch.	3 51	
Chamberlain, Cong. ch.	10 00	
De Smet, 1st Cong. ch., for China,	7 83	
Ipswich, Cong. ch.	1 64	
Springfield, Cong. ch.	17 96	40 94

MONTANA.

Red Lodge, Cong. ch.	25 00

IDAHO.

Boise, Aux. Woman's Union,	5 75

INDIAN TERRITORY.

Vinita, Cong. ch., La. For. Mis. Soc., for Medical Missions in India,	5 00

OKLAHOMA.

Hennessey, Cong. ch.	6 00

DOMINION OF CANADA.

Toronto, Province of Ontario, J. Adams,	25

From the Canada Congregational Foreign Missionary Society.

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer.*	953 71	
For native teacher, Madura,	40 00	993 71

HAWAIIAN ISLANDS.

Hilo, Foreign Sab. sch., for work, care Rev. C. E. Ewing, 5 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Erzroom, Miss A. M. Lord, 10 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions, in part, 12,576 82
For repairs, insurance, and watchman for American College for Girls, 589 73—13,166 55

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill.,

Treasurer. 3,910 61

For *Morning Star*, 1 00—3911 61

From Woman's Board of Missions for the Pacific.

Mrs. S. M. Dodge, Oakland, California,

Treasurer. 1,000 00

For work in China, 67 71—1,067 71

MISSION SCHOOL ENTERPRISE.

Maine.—No. Bridgton, Y. P. S. C. E. 1 50

New Hampshire.—Boscawen, Y. P. S. C. E., 3.05; Hampton, Cong. Sab. sch., for China, 1.85; Nashua, 1st Cong. Sab. sch., 20; Nelson, Cong. Sab. sch., for China, 5; No. Londonderry, Y. P. S. C. E., 1; Rochester, 1st Cong. Y. P. S. C. E., 9.36, 40 26

Vermont.—Weybridge, Cong. Sab. sch., for China, 4 07

Massachusetts.—Beverly, 2d Cong. Y. P. S. C. E., 11; Boston, Village Cong. Sab. sch. (Dorchester), 20; do., Roslindale, Y. P. S. C. E., for Armenia, 3; do., Walnut-av. Y. P. S. C. E. (Roxbury), 25; Chicopee, 1st Cong. Sab. sch., 2.75; Clinton, Cong. Sab. sch., 27.58; Holden, Y. P. S. C. E., 3; Hyde Park, 1st Cong. Sab. sch., 52.95; Methuen, 1st Parish Sab. sch., for China, 14.90; New Bedford, Trinitarian Cong. Sab. sch., 18.95; Petersham, Cong. Sab. sch., for China, 13.11; South Framingham, Grace Cong Sab. sch., for China, 8.97; So. Williamstown, Y. P. S. C. E., 2.50; Stockbridge, Y. P. S. C. E., 5.07; Sunderland, Cong. Sab. sch., 25, 233 78

Connecticut.—Bloomfield, Cong. Sab. sch., 2.72; Enfield, C. E. Union, 5; Milford, Plymouth Cong. Sab. sch., 10.60; New London, 2d Cong. Sab. sch., 6.12; New Milford, 1st Cong. Y. P. S. C. E., 10; Rockville, C. E. Union, 3.50; Somers, Cong. Sab. sch., for China, 10; Westport, Cong. Sab. sch., 2.62, 50 56

New York.—New York, (Tremont) Y. P. S. C. E. of Trinity ch., for Madura, 40; do., Y. P. S. C. E. of Pilgrim ch., for China, 10; Rockville Centre, Y. P. S. C. E., 5.65; Seneca Falls, Cong. Sab. sch., for China, 5.25; Sherburne, 1st Cong. Sab. sch., 22.93; Wantagh, Memorial Sab. sch., for China, 4.25, 88 08

South Carolina.—Charleston, Plymouth Cong. Sab. sch. 2 50

Georgia.—Athens, Cong. Sab. sch., for China, 2 68

Florida.—Avon Park, Cong. Sab. sch. 2 00

Louisiana.—Hammond, Cong. Sab. sch. 2 84

Ohio.—Litchfield, Cong. Sab. sch. 2 95

Illinois.—Galesburg, Central Cong. Sab. sch., 16; Kewanee, Cong. Sab. sch., 10; Loda, Jun. C. E. S., 1; Rockford, Jun. C. E. S. of 1st Cong. ch., 2; Rogers Park, Cong. Sab. sch., 10; Winnebago, Cong. Sab. sch., for China, 3.25, 42 25

Michigan.—Grand Haven, Cong. Sab. sch., 3.75; Lewiston, Jun. C. E. S., 1.60; Union City, Cong. Sab. sch., 4.16, 9 51

Kansas.—Goodland, Cong. Sab. sch., for China, 70

Nebraska.—Loomis, Cong. Sab. sch., for China, 3; Omaha, 1st Cong. Sab. sch., for China, 5.33, 8 33

Minnesota.—New Paynesville, Cong. Sab. sch. 1 80

Wisconsin.—Menasha, Jun. C. E. S., 5; Rochester, Cong. Sab. sch. and Y. P. S. C. E., by M. G Nutting, for a girl in Mardin boarding school, 15, 20 00

Iowa.—Cherokee, Cong. Sab. sch., 5; Sioux City, 1st Cong. Sab. sch., 7.50, 12 50

California.—Auburn, Y. P. S. C. E., for pupil, Foochow, 5; Los Angeles, Park Y. P. S. C. E., 7, 12 00

Colorado.—Colorado Springs, 2d Cong. Sab. sch. 7 10

North Dakota.—Hesper, Y. P. S. C. E., 1; Oriska, Children for Kraal Girls' School, .02, 1 02

South Dakota.—Canova, Cong. Sab. sch., 5; Springfield, Cong. Sab. sch., 2, 7 00

553 43

MICRONESIAN NAVY.

New Hampshire.—Manchester, 1st Cong. Sab. sch. 19 79

Massachusetts.—Chicopee, 1st Cong. Sab. sch., 2.45; Lincoln, Miss M. S. Rice, 1; Salem, Friend, for new ship, 30; South Framingham, Grace Cong. Sab. sch., 15.43, 48 88

Florida.—Lake Helen, Cong. Sab. sch. 5 00

Indiana.—East Chicago, Jun. C. E. S. 4 25

Illinois.—Chicago, Plymouth Cong. Sab. sch. 20

78 12

FOR SUPPORT OF YOUNG MISSIONARIES.

Indiana.—Fort Wayne, Plymouth Y. P. S. C. E., for Lee Fund, 10 00

Illinois.—Chicago, Gross Park Y. P. S. C. E., 1; Shabbona, Y. P. S. C. E., 25; both for MacLachlan Fund, 26 00

Michigan.—Frankfort, Y. P. S. C. E., 2.50; Lewiston, Y. P. S. C. E., 8; Romeo, Y. P. S. C. E., 5; all for Lee Fund, 15 50

Minnesota.—Brainard, People's Y. P. S. C. E., 1.50; Minneapolis, Pilgrim, do., 16; Monticello, do., 5; all for Haskell Fund, 22 50

Wisconsin.—Milwaukee, Pilgrim Y. P. S. C. E., 5; Nekoosa, Y. P. S. C. E., 1.75; both for Olds Fund, 6 75

Iowa.—Council Bluffs, 1st Cong. Y. P. S. C. E., 7.50; Lyons, Y. P. S. C. E., 5; Washta, do., 5; all for White Fund, 17 50

Nebraska.—Crawford, Y. P. S. C. E., 3; Fremont, do., 10; Neligh, do., 5; all for Bates Fund, 18 00

Colorado.—Manitou, Y. P. S. C. E., for Albrecht Fund, 10 00

South Dakota.—Academy, Y. P. S. C. E., 10; Deadwood, do, 10; both for Holton Fund, 20 00

146 25

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine.—Kennebunk, Y. P. S. C. E., for pupil, Anatolia College, 25; South Paris, Y. P. S. C. E., for pupil, Aintab, 10, 35 00

NEW HAMPSHIRE.—Goffstown, Y. P. S. C. E., for pupil, Madura, 12 31

MASSACHUSETTS.—Amherst, King's Handmaids of 1st Cong. ch., for native preacher, care Rev. F. M. Price, 8; Andover, South Y. P. S. C. E., for house for Rev. E. C. Partridge, 25; Ashby, Cong. ch., for building work, Foochow Theol. Seminary, 14; Boston, Mt. Vernon, Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 27; do., Y. P. S. C. E. of Union ch., for work, care Rev. J. H. House, 26.40; do., Boylston ch. (Jamaica Plain), for use Miss. M. E. Kinney, 10; do., Walnut-av. Pri. Sab. sch. (Roxbury), for work, care Mrs. W. T. Lawrence, 5; do., Walnut-av. Y. P. S. C. E. (Roxbury), for do, 1; East Weymouth, Friend, for pupil, care Miss T. L. Huntington, .50; Lexington, David Boynton, for pupil, Smyrna, 6 60; Malden, Linden ch., for use Miss N. M. Cheney, 10; Marlboro, Union Cong. ch., Chinese Sab. sch., for work, care Rev. C. R. Hager, 18.50; Taunton, Winslow ch, for native worker, care Rev. R. A. Hume, 65 75; ——, Friend, for work, care Rev. W. P. Elwood, 12, 229 75

CONNECTICUT.—Bridgeport, Park-st. ch., Fullerton Memorial Circle, for work in Micronesia, 36; Hartford, Mary F. Collins and others, for Manual Training School, Mt. Silinda, add'l, 40; New Haven, Friends, by Rev. C. S. Sanders, for Killis ch., 10 50, 86 50

NEW YORK.—Brooklyn, Willoughby-av Cong. Sab. sch., Bible class No. 15, for work, care Miss J. G. Evans, 13; do., Park Y. P. S. C. E., for use of Miss A. G. Chapin, 10; New York, North Cong. ch., for use of Rev. J. P. Jones, 40; Port Leyden, Bertha F. Betts, for native preacher, Madura, 15; Richmond Hill, Cong. Sab. sch., for use of Miss Mary F. Long, 20; Rochester, J. A. Bradbury, for use of Mrs. C. C. Tracy, 25, 123 00

NEW JERSEY.—Glen Ridge, Cong. ch., Mrs S. F. Campbell, for native preacher, India, 12.50; Upper Montclair, C. U. C. S. S., for use of Mrs. C. C. Tracy, 25, 37 50

PENNSYLVANIA.—West Chester, Ch. of the Sure Foundation, for use of Dr. C. D. Ussher, 27 00

SOUTH CAROLINA.—Charleston, Cadet's Military Academy, for native preacher, care Rev. J. E. Tracy, 5 75

OHIO.—Cleveland, Olivet ch., Extra-cent-a-day Band, for work, care Rev. C. S. Sanders, 5; Mansfield, S. A. Jennings, for work, care Dr. W. L. Thompson, 5; Oberlin, Mrs. F. J. Hurlburt, for work, care Rev. W. M Stover, 2, 12 00

ILLINOIS.—Aurora, 1st Cong. Sab. sch, toward rebuilding Bridgman school, 17.79; Belvidere, Miss Foote's Sab. sch. class, for pupil, care Miss E. M. Blakely, 5; Champaign, Mr. and Mrs. Leonard Schlenck, for Bible-reader, care Rev. L. S. Gates, 50; Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Joy Prairie, Cong. Sab. sch., for work, care Mrs. R A. Hume, 7.19; Wayne, Y. P. S. C. E., toward rebuilding Bridgman School, 5, 93 23

MICHIGAN.—Lerov, Y. P. S. C. E., for pupil, care Miss R. M. Bushnell, 10 00

MINNESOTA.—Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7 50

NEBRASKA.—Lincoln, Mrs. Anna E. Clark, for work, care Rev. E. Fairbank, 15 00

CALIFORNIA.—Oakland, 1st Cong. ch., by W. L. C., Thank-offering, for Bible-woman in India, 20 00

SOUTH DAKOTA.—Zoar, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 2 00

SOUTH AFRICA.—Miss Lindley and Miss Hitchcock, for work, care Rev. G. C. Raynolds, 5 50

TURKEY.—Talas, Gospel Light Soc., for use of Rev. W. L. Beard, 26 44

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer.*

For work, care Rev. W. T. Currie,	334 25	
For work, care Dr. Massey,	54 00	
For use of R. G. Moffatt,	5 00	
For school, care Rev. J. P. McNaughton,	20 00	
For boy, care Rev. H. Fairbank,	20 00	433 25

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use of Miss C. E. Bush,	25 00	
For use of Miss E. M. Barnum,	15 00	
For use of Dr. Julia Bissell,	7 31	
For use of Miss M. T. Noyes,	15 00	
For use of Rev. J. P. Jones,	10 00	
For use of Miss B. B. Noyes,	6 00	
For use of Miss H. J. Gilson,	15 00	93 31

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill., *Treasurer.*

For work, care Dr. L. P. Bement,	35 00	
For Bible-woman, care Miss M. E. Moulton,	46 39	
For pupil, Samokov,	7 00	88 39

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Miss Emily Thompson, Toronto, Ontario, *Treasurer.*

For work, care Rev. F. W. Macallum,	3 00
	1,366 39
Donations received in May,	34,729 32
Legacies received in May,	7,875 75
	42,605 07

Total from September 1, 1900, to May 31, 1901: Donations, $349,764.28; Legacies, $97,879.80 = $447,644 08.

TWENTIETH CENTURY FUND.

VERMONT.—St. Johnsbury, Mrs. Horace Fairbanks, 200 00

MASSACHUSETTS.—Whitinsville, Cong. ch. 600 00

CONNECTICUT.—Burnside, Friend, 20; Hartford, A member of Asylum Hill ch., 5; Meriden, Y. P. S. C. E., 10; Mrs. H. S. Wilcox, 30; Geo. H. Wilcox, 30; Wm. G. Warnock, 30; Rev. Joel S. Ives, 10; Rev. Asher Anderson, 10; W. L. Squires, 10; Miss Mary L. Butler, 10; Mrs. E. W. Smith, 10; W. H. Catlin, 10; John L. Billard, 10; James S. White, 10; Mrs. E. C. White, 10; John D. Billard, 10; Mrs. Geo. H. Wilcox, 10; Abiram Chamberlain, 10; John S. Lane, 10; Miss Alice Porter, 5; Mrs. Emily H. Johnson, 5; Miss Emma C. Savage, 5; Rocky Hill, Cong. ch., 5; Thomaston, 1st Cong. ch., M. S. H., 33, 308 00

TEXAS.—Florence, E. Barnes, 15 00

TURKEY.—Talas, W. S. D. 30 00

	1,153 00
Previously acknowledged,	72,341 20
	73,49 20

For Young People.

PASTOR LING NIKSING, OF FOOCHOW.

BY REV. LYMAN P. PEET.

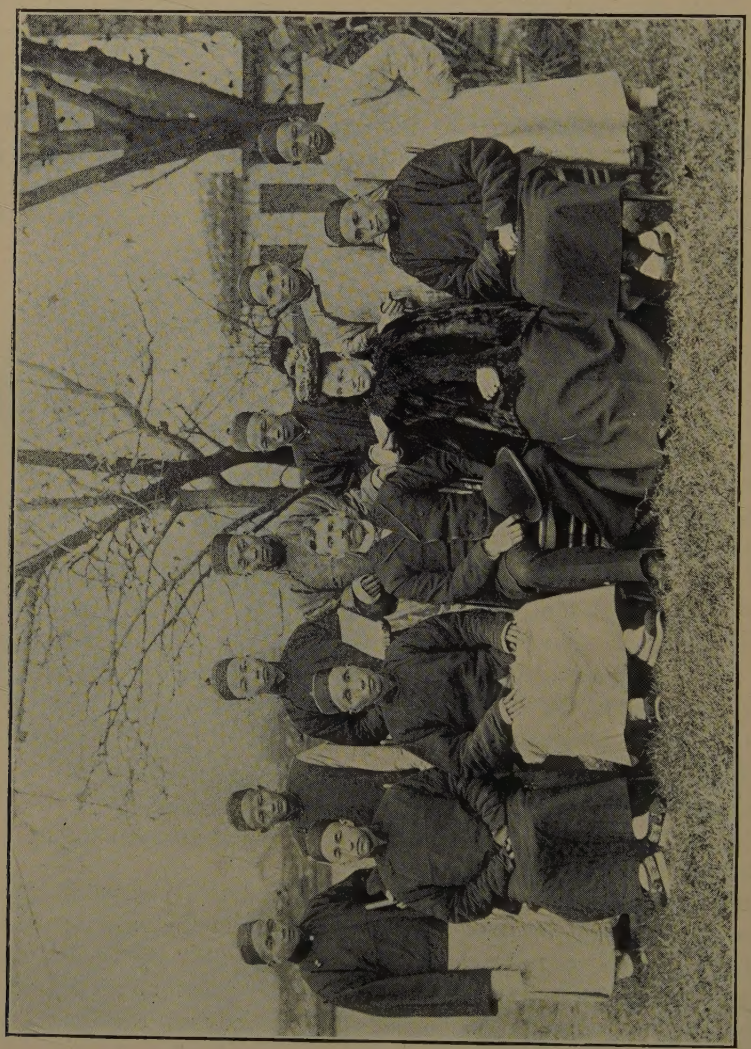
At the last communion service in 1900, ten of our students in the Foochow College made a public profession of their faith in Jesus Christ. It was a season of rich joy when these young men thus came forward and we may hope that it was only the earnest of what is to follow in the near future as a result of the long years of seed sowing. These young men will have reason to remember long the occasion, for two weeks later, on the first Sunday of the new century, almost from the very courts of God's house, the soul of him who had so warmly welcomed them within the folds of the Christian church, took its flight to the mansions above. Like Enoch of old, he was walking with God and was not, for God took him.

PASTOR LING NIKSING.

It is a singular coincidence that only a few days before, when asked whether he would prefer to die suddenly or after a prolonged illness, Pastor Ling expressed his preference for the former, little thinking that the Father whom he had served faithfully for so many years was about to grant him this choice. On the Sunday morning referred to, he was ministering to the usual congregation, but had not proceeded far in the exercises when he was obliged to give up and retire to the parsonage near by, leaving the remainder of the service to be conducted by the senior deacon. While the congregation was thus engaged, death came and removed from earth our beloved pastor. Always a firm believer in prayer, he remained so to the end, and even in the midst of the agonizing struggle between life and death, he exhorted his loved ones who were giving their vain ministrations to "pray, pray, pray."

Pastor Ling Niksing was born forty-six years ago at Nantai, the son of a God-serving father but of an idol-serving mother. It was providential that the father was a "keeper of the Lord's house" at Nantai, for thus the young Niksing was often enabled to listen to the great truths concerning the love of

God and the redemption of the world. Into the soil of a naturally serious and thoughtful disposition the seeds of truth thus sown early found a lodgement. At length the mother became alarmed at the prospect of her son's "obeying the doctrine." Becoming convinced that he was too near the missionaries and their converts, she succeeded in securing for him a situation as



THEOLOGICAL CLASS OF 1901, FOOCHOW, WITH THEIR INSTRUCTORS.

clerk in a variety shop in Gucheng, little thinking that this was just the thing she should do to improve his opportunities for hearing the truth.

Hard by the shop was a chapel of the Methodist church, and the young Niksing, being now thoroughly aroused to the importance of his soul's salvation, spent his spare moments at this chapel where the ministrations of a devoted preacher resulted in bringing a flood of light into his soul. In the shop, his faithful performance of every duty and his extreme carefulness in

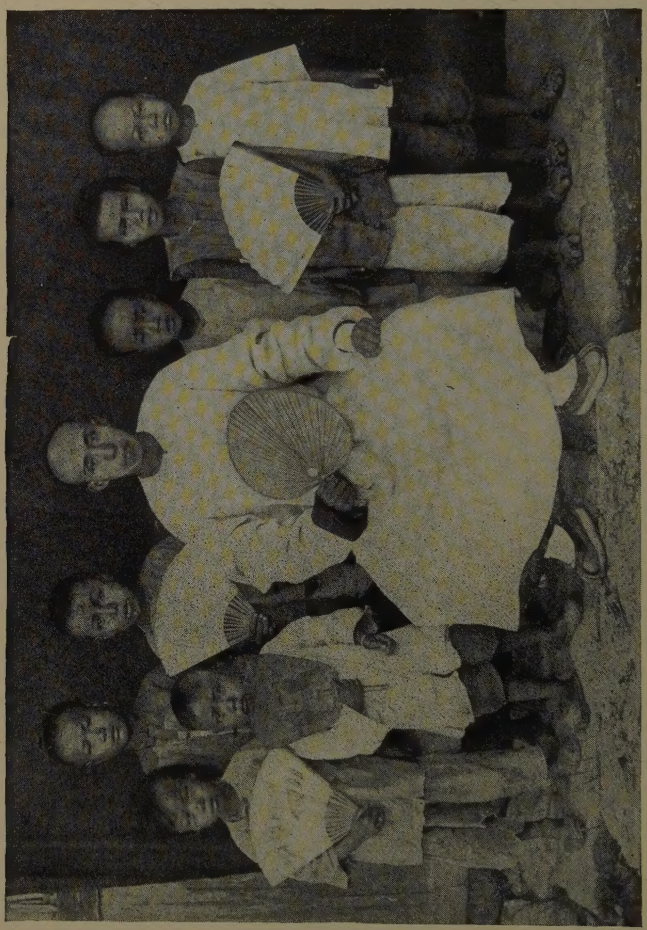
regard to truth and honesty soon won for him a high place in the esteem of his employer. Among the articles for sale in the shop were idol-paper, candles, incense, and other things essential in idolatrous ceremonies. From the very start, the young clerk refused to touch these things, leaving it for the other clerks to make sales. As in other shops, so in this, the shopkeeper depended much for his gains on adulterating his goods, in accordance with the generally adopted theory that "to make money one must cheat, at least, a little." But this shopkeeper had counted on the wrong man, for the destined-to-be leader in the Christian church unhesitatingly informed any would-be purchasers of any defects or adulterations in the articles under consideration. This greatly embarrassed the shopkeeper, but his clerk was so trustworthy that he could not well do without him. Protestations, threats, and entreaties on the part of his mother and uncle only served to bring out the bold assertion that they might do with him as they pleased, but as for lying and deceiving, he *would not be guilty of these sins.*

As might naturally be expected, such a difference in the moral sensibilities of employer and employed could not result in any relation of long duration, and in due course of time, our young hero, then twenty-one years of age, and already a member of "The Church of The Saviour," entered the Mission Boarding School, now Foochow College, for young men, situated in Foochow City, and then under the charge of the late Rev. S. F. Woodin. Here he studied for two years, after which he was employed for two years as a preacher at the Water Gate Chapel, alternating with Dr. C. C. Baldwin in preaching there and at the Peace Street Church in the city. These two years were fruitful in rich experiences, preparing him for the great work before him.

When about twenty-nine years of age he was ordained pastor and placed over the Peace Street church, which post he held for about seventeen years, until the day of his death. It is not necessary to review in detail the work of these seventeen years, full to overflowing with labors of love "in season and out of season," through heat and cold, in sunshine and shadow, year in and year out. Only the Judgment Day will reveal the brightness of that star which shall shine forever and ever, because of the multitude of souls turned to righteousness as a result of faithful ministrations while on earth.

Pastor Niksing needs no eulogy. His record is on high and he will always live in the hearts of the people whom he loved and who loved him. He was highly respected by the gentry and literati of the city, and many have been the expressions of sorrow and regret at the early ending of a life so rich in good works. Always cheerful, even under trying circumstances, his smiling face has more than once been to the writer God's messenger of encouragement and hope. But no one could work as he worked without showing the result in a broken constitution, and the events of the summer of 1900, which sent such a thrill of indignation and alarm throughout the civilized world, found him in a weakened condition. At a time when alarm was very general among the Chinese, he realized the importance of keeping calm and cheerful, as the eyes of Christians and heathen alike were turned toward him. He sent his family to a place of greater safety, but he himself stood at his post,

supremely calm because of his faith in God, even in the face of the seemingly approaching storm of death and destruction. The storm did not burst, but he gave his life's strength in shouldering the burdens and anxieties of his people. He had a marvelous influence over the students of this college. It was his privilege to teach the Bible to those of our students who had literary degrees or who were the sons of officials or wealthy men, and he did it with such wisdom and grace as to secure at once a willing hearing. The college



SOME NEW RECRUITS IN THE FOOCHOW DISTRICT.

has lost a conscientious teacher; the church, a most consecrated and spiritual pastor; the family, a loving husband and father; society, a good man, and heaven alone has become the richer. We thank God for his life and ministry with its Christ-like humility and self-sacrifice and would pray that the seed so faithfully sown may spring up and bear abundant fruit "to the praise of the glory of his grace."